



December 12 is the feast of Our Lady of Guadalupe, Patroness of the Americas. Shown above is an artist's impression of the apparition of the Blessed Virgin as witnessed by Juan Diego, at Guadalupe, near Mexico City, in 1531. The world-famous shrine at Guadalupe is visited by thousands of pilgrims from all over the world. (An article on a trip to the Mexican shrine at Guadalupe appears on page 9.)

I MIGHT have become a Catholic several years sooner if Catholics had not been so much like clams. Remarks about Catholics I heard frequently; information from Catholics only once that I can remember—in an argument with a high school friend.

It was a familiar kind of argument—"One church is as good as another. The Catholic Church is narrow-minded."

"No, our Church is the true Church. It has proof," my friend replied.

I was curious, if not convinced, about the "proof," but my friend, after advising me to "see a priest—he can explain it better," dropped the subject.

Catholics know their priests as "Father," but to some of us they were more like bogey men. It was five years more before I finally crossed the mysterious threshold of the rectory (with the moral support of a fiancée

who was, thank goodness, a conscientious Catholic).

Yet, if my friend, on that first occasion, had offered me Catholic literature, I see no reason why I wouldn't have become as convinced then of its truth as I was later.

That there are other converts whose entrance into the Church was delayed for years because "No Catholic ever approached me," has been attested in more than a few conversion stories. There must also be many non-Catholics who, with the right help at the right time, might find their way into the Church, but who are never lucky enough to get farther than that first idle curiosity.

According to our bishops, that's where the lay apostolate comes in. Most of us already in the security of the fold could help at least one non-Catholic along if we tried.

But Catholics as apostles are as good as anyone else at making excuses. We have ready pretexts for faintheartedness in proclaiming our beliefs. One of the most common is, "I don't believe in arguing religion. People think you're a fanatic."

Arguing in the hotheaded sense is admittedly not the best policy. But argue doesn't only mean "wrangle"; it also means "offer reasons in support of," which applied to our Faith is a reasonable practice.

We don't have to go around ready to "back every Protestant into a corner, but neither do we have to agree just to keep peace when a Protestant says, "It doesn't make any difference what church you go to as long as you go to church."

It is possible to (Continued on page 12)

CATHERINE WINANS

*Convert finds most Catholics
'too much like clams'*

Apostles

with Excuses

OUR SUNDAY VISITOR

The national Catholic Action weekly

Fort Wayne Edition
MAGAZINE SECTION

VOL. XLIV
NO. 33 HUNTINGTON, IND., DECEMBER 11, 1955 5c per copy

It demands sacrifice

What is Faith?

REV. EDMOND BENARD

● MOST men will admit that two and two are four. It costs them nothing to admit it. But many men refuse to see Christ as the Way, the Truth, and the Life.

To believe in Christ means to follow His teachings, and His teachings frequently interfere with what a man considers pleasure and comfort. To follow Christ often means to change a semi-pagan way of life. Some men would deny that two and two are four rather than change their lives. Is it any wonder that they refuse to affirm that Christ is God—for a Divine Christ is One Whose command must be obeyed?

The mind is like water; it seeks its own level. Therefore, a right conscience and a sound moral life are the first necessity in the search for faith. If a man does not want to believe, he can always find excuses for not believing. But if he wants to believe, he must be prepared not only to know truth but to follow it.

Faith is more than just a searching. It is not a blind surge of emotion, nor wishful thinking, nor is it a good feeling deep down inside. Faith is a clear and free assent of our mind to God's revealed truth.

Today everyone talks about faith as the answer to our problems. And they are right. But sometimes they seem to think it doesn't matter what we believe, just so long as we "believe." But we never just believe. We believe something. And if faith is important, then it is just as important that we believe what God has revealed to be believed.

What is it then that we believe by faith? It is the message sent to men by God. The object of our faith is the doctrine brought to men by Christ Our Lord during His life on earth and the teachings that flow from it.

It is not easy to accept these teachings. It costs something to accept the faith. It costs the sacrifice of things that God forbids. Faith demands that we sacrifice the affections of those who would keep us from the truth.

Faith also requires love—love of truth. Love of another human being can be mistaken. But love of truth and love of God can never be mistaken, for truth never changes and is never fickle. As St. Paul tells us, "Faith is the substance of things to be hoped for, the evidence of things that are not seen."



GOD LOVE YOU

Most Reverend

Fulton J. Sheen

It is an insult to a man to give him gifts before you have made him your friend. The first is patronage; the second, sympathy. The difference between government and Mission aid to Africa, India and other countries of the East is that in the first instance, the gifts seek to make friends, whereas in the case of the Missions, these people are already our friends, because we see them as potential or actual brothers in Christ and sons of the same Eternal Father.

Tolstoy said that one day, "I met a beggar and he stretched out to me his coarse, ugly hand, blue with cold, and asked an alms. I felt in my pocket and was ashamed to find I had nothing. I said 'Brother, I have nothing,' and I gave him my hand. 'Thank you, brother,' he replied, 'that too is alms.'"

Everyone in America is paying taxes to aid the underdeveloped areas of the world, but no one loves to pay taxes. A very small proportion of Americans make little sacrifices, such as going without a dessert for a week, in order to send the money saved to the Society for the Propagation of the Faith for the poor and ignorant in the same lands aided by taxes. In the latter case, there is love, compassion, and a deep yearning that somehow the Redemptive Blood of Christ be poured upon their souls.

The Africans, the Japanese, the Asiatics, are all friends of ours before you deny yourself even a cigarette. You know them in Christ; you have prayed for them each day as you said: "Thy Kingdom come," you have thought of them in each Mass as you saw the Chalice, before being placed on the corporal, reached out to the four corners of the world for its salvation.

Our Lord said: "I know mine and mine know me." And He knows who are His by the love expressed in sacrifice for those for whom He opened five torrents of Redemption on the Cross. Pause a minute now and ask yourself: "Are these people of the other worlds my friends?" The answer you will give when you enclose your sacrifice for Our Lord's work among them. Thanks.

GOD LOVE YOU to all who are sending their Christmas Club savings to the Missions. . . . to A. R. for \$12.31. "This is the price of a pair of shoes I decided to sacrifice to help the Missions." . . . to H. W. "Enclosed please find \$3, which I promise to send each month—money I would have spent on cigarettes." . . . to C. S. for \$12.23. "I haven't much money myself, so I went around the shop and asked for a little help. This is our contribution." . . . to F. V. D. "Enclosed find a check for \$10, which I received as a birthday gift. Instead of buying something for myself, I am sending it to you for the Missions." . . . to S. A. F. "Every two weeks we get an allowance of 25 cents. I hope it helps a lot of children grow up strong and healthy." . . . to J. M. "I am six years old and have lost my two front teeth. This morning I found a dollar in the rosary case where I left the teeth. I am sending it to you that our Holy Father may use it to help some needy children."

FOR CHRISTMAS GIVING: A God Love You medal (these medals come in different sizes, and in sterling silver and gold filled; offerings for them range from \$2 to \$10); a World-mission Rosary, \$2; a Statue of Our Lady of Television, \$3. All these are available by writing to 366 Fifth Avenue, New York 1, N. Y. . . . And something special this year: a new book by Bishop Sheen, "The True Meaning of Christmas." Beautifully illustrated and no bigger than a Christmas Card, this book comes with a matching envelope and is ready to be mailed. You may obtain "The True Meaning of Christmas" by sending your request and \$1.50 to 366 Fifth Avenue, New York 1, N. Y.

Cut out this column, pin your sacrifice to it, and send it to the Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N. Y. or your Diocesan Director.

FORT WAYNE DIOCESAN EDITION

OUR SUNDAY VISITOR

With YOUTH Section

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Editors' Views on Current Events

Right or Wrong

Shaughnessy Case

FROM 1940 until last August, John J. Shaughnessy of Brooklyn had a fairly good job at \$6,000 a year as a civilian employee of the Army Chemical Corps in Manhattan. A packaging expert, he had managed to simplify the process with a consequent saving to the taxpayer of 17 million feet of lumber and \$3-million.

But then he got too zealous for his own good. Watching the tons of material pass through his agency for shipment abroad, he hit on an inexpensive plan for advertizing America in other nations. Instead of the obscure imprint "Made in USA," which could easily be overstamped to read "USSR," Mr. Shaughnessy proposed the legend "Made in the United States of America," to be imprinted indelibly and in big bold characters.

For this he received a certificate of achievement and a \$275 cash award from the Government. His suggestion resulted in Senate Concurrent Resolution 40 (1953), unanimously passed by both the House and Senate, ordering all containers going abroad to bear the inscription "United States of America."

Mr. Eisenhower recommended that the entire Executive Branch help with the campaign. But within two weeks, Harold Stassen's Foreign Operations Administration announced a plan contrary to the intention of Congress. He decided to use instead the

WHILE professional politicians were analyzing last month's election returns in terms of partisan issues, other observers marked trends of a more serious nature: an increase of debt and tax-consciousness on the part of the voters.

Dr. Clarence E. Manion, former Dean of Law at Notre Dame, poses this interesting question: "If American voters now refuse to authorize additional public spending for more highways and better water resources for their own use in New York and New Jersey [as they did], how would they vote on the current \$4½-billion foreign give-away program for France, England, Malaya, Yugoslavia, India, and three dozen other countries that even Harold Stassen himself could not name offhand?"

"On election day, while New Yorkers were beating down proposals for expensive highways and housing in New York, a New York Times editorial sympathetically described a proposed new sink-hole for \$100-million per year of American taxpayers' money. Said the Times: 'The man in the street may well be confused by the varieties of foreign aid. The Marshall Plan, the Point Four Program, Technical Assistance, the World Bank, the proposed International Finance Corporation—all these represent attacks on phases of the problem.'"

"But hold onto your pocketbook," warns Dr. Manion. "There is yet another 'phase.' Continues the Times: 'The projected Special United Nations Fund for Economic Development—SUNFED, for short—is different. SUNFED would fill a gap in present

emblem of the defunct Economic Cooperative Administration, with the addition of a central device—a pair of clasped hands (which is also the symbol of the East German Socialist Unity [Communist Party], and the words "United States of America" in fine print.

But Mr. Shaughnessy kept pushing his "Mark American" campaign, despite word last year from his commanding officer that his activities were "embarrassing" to someone unnamed. He was told he would have to stop his efforts or "seek employment elsewhere."

Last January, when he finally got the blue slip, the Brooklyn Tablet and a few other papers took up his cause and several members of Congress showed a keen interest in his case. During the summer, Hugh M. Milton, assistant secretary of the Army for manpower, said action had been withheld in view of the public interest shown in the case. Then, 15 days after Congress adjourned, the axe fell and this man who had saved us \$3-million, was fired as "an economy measure." Mr. Shaughnessy has 11 children.

In the meantime, foreign Communists are cashing in on our stupidity and getting credit for American products.

Who was the officer embarrassed by Mr. Shaughnessy's "Mark American" campaign?—and who flagged it down?

We suggest an investigation by the American Civil Liberties Union, an interview with Mr. Shaughnessy on Edward R. Murrow's TV show, and an interim grant to the victim by the Fund for the Republic.

The People Speak

foreign aid programs. It would make out-right grants . . . to build up what experts call the "infra-structure" in underdeveloped countries—that is, roads, railways, and other equipment essential to industrialization . . . Estimates of the amount needed range from three billion to 250 million a year. Of this latter amount, the United States might be asked to provide 100 million dollars a year. But, concludes the Times: 'We cannot afford to quibble.'

"Nevertheless," Dr. Manion comments, "at that precise moment, the Times' hypothetical 'man in the street' was not merely quibbling. He was busy washing down the drain a variety of spending proposals, not for migratory ministrations in some far-away UNutopia, but for public roads and public housing right in the Empire State itself. Can there be any doubt about what those same voters would have done to the proposed ten year billion dollar American give-away for SUNFED?"

Dr. Manion observes that the politicians refuse to run on a clear-cut platform of "no more foreign give-aways" and concludes that "Despite all of their political double-talk about 'democracy,' the partisan managers are as scared as they are determined to prevent a clear-cut expression of the American popular will on policies that are simultaneously destroying our sovereignty and our solvency."

an editor of THE PRIEST and one of the few priests in the country holding a Doctorate in Sacred Scripture. Here is his reply:

"The 72 disciples at the time they were sent out to preach by Our Lord were certainly not priests. It is possible that some of them later received Holy Orders. They are mentioned in the Rite of Ordination to illustrate how Christ chose men of faith and charity to assist Him in preaching. This does not, obviously, imply that they enjoyed the other powers of the priesthood."

Newsprint Shortage

In order not to sacrifice our regular editorial features, we have reduced by more than one-half the advertising carried in this issue. Our issues for the next two weeks will also be affected in this way.

We appreciate your considerate understanding of our problem.

Priests or Laymen?

A SOUTHERN pastor has asked us if the 72 disciples of Our Lord were priests or laymen. He is unable to find anything clear on the point in the Gospels, but he points out that the Rite of Ordination implies that they were priests.

For an authoritative answer, we turned to Msgr. William L. Newton of Elyria, Ohio,

THIS week's issue of Our Sunday Visitor is reduced to 12 pages because we, along with most other publishers in the U.S., are experiencing an acute paper shortage. Principal reason for the shortage, in our case at least, is a strike of long duration at one of the mills from which we buy. But we are informed that despite an increase in the cost of newsprint, there is no possibility of our obtaining a larger supply during the coming year.

Looking and Listening

A Farewell Note

DALE FRANCIS

SOMETIME after the first of the year I'll write the last of these columns on television, movies and radio and someone else will take over this important task. This is a column to tell you why and what we are about to do.

For a long time we've been increasingly aware of the importance of Latin America—to this country, to the Church and to the world. What's more this air age has torn down borders and thousands of Spanish Americans are migrating to the United States and living among us.



Dale Francis

A part of my work these last few years has been to read more than 100 Protestant publications and I have seen that Protestants have taken the migration of Spanish Americans to the United States as an opportunity to turn them to Protestantism and, shut out by the Reds from the mission fields of China, they have turned the flow of mission funds and the strength of their mission efforts to the Catholic countries of Latin America.

Pope Pius XII reminded the Catholic world at the time of the Eucharistic Congress in Brazil that Latin America is under the handicap of too few priests, too few workers for the Church. Yet while the needs of Latin America are great, while U.S. Protestants have devoted great efforts to turning these people from Catholicism, Catholics in this country are often ill-prepared to help the Spanish American people, to assimilate them into parishes in this country or to understand their problems in their own countries.

When earlier this year a group of 25 Protestant denominations merged to form a unified publishing house for the purpose of printing pamphlets in Spanish designed to turn Latin Americans from the Catholic Church, I decided that I should learn Spanish well enough not just to read but to write replies to the Protestant theological arguments.

What's more I thought that if I could learn to understand the Latin American mind well myself then I might help other U.S. Catholics understand it better, too, and so help them to become more sympathetically helpful to the Catholics to the south who face such problems in the maintenance of the faith in countries with too few priests.

When Barbara and I came out of the Army—we met and married when she was a WAC and I was a GI—we decided to place ourselves completely into the hands of God. In the years since we have seen Providence working in our lives, moving us around, and whenever there has been new work to do, old ways close and new ways open for us.

This summer the decision to do what we are about to do became a decision we had to make. Barbara's illness becomes worse in the winter months when there is no sunshine. Our little boy, Guy, who has a malformed heart, had an attack that sent him into a seven hour coma the doctor did not think he would survive and, though God gave him back to us, we were reminded that even the moderate Carolina winters are bad for him. For me the task of holding three jobs that sometimes required as much as 80 hours a week of work became too great a burden and yet because our information center continued to lose money I had to work on many jobs to support my family.

Our center, The Sign of the Cross, has—in the most important way—been a wonderfully profitable venture for us. No man was ever richer than I was a couple of Saturdays ago when a lady, who had first dropped in to get a card but stayed to ask questions that brought her and her husband to the Church, came by to tell us that both her sons, their wives and their children were under instructions. You can't get richer than we were that day. Yet the auditors show we lose money and when I leave The Sign of the Cross I will carry with me a debt of more than \$20,000 which I must pay off with my writing.

I'm hoping The Sign of the Cross will continue. Just by being on the main street of town with a place that searchers can learn about the Catholic Church can do great good. I've told the people of the town—and I tell any of you who might be interested—that I'll take the debts of the center with me and leave the center to anyone who can take over the \$10,000 of stock.

But any way, I couldn't continue the multiple tasks the work required—something I was reminded of forcibly when I was stricken with virus pneumonia in August and had no physical reserves to help me recover.

Barbara and I decided to take the big step. At first we chose Spain because we thought we could learn the language there, get to understand the Spanish mind there—and because we had fallen in love with Spain on our brief visit there. We made our plans to go to live at Malaga but then Barbara's father became ill, with cancer that can not be treated by x-ray or surgery, and we thought it not prudent to go so far away.

So we chose a place closer to home. We are going to Cuba, to live among the people, to learn to understand their language, to get to know the people and their way of life.

When I told Bill Fink I was giving up this column I did so with regret. Not that I'll miss viewing movies and television—I like them but I've become awfully tired of seeing anywhere from half a dozen to a dozen movies a week. My regret was at losing you. No writer ever had kinder readers. Even those who have written to criticize have done so with kindness and charity. I never feel as though I'm writing for strangers but for friends.

But Bill made me a happy guy. He asked me to continue to write for OUR SUNDAY VISITOR, a column about the things we do, the things we think, the adventure of living in the palm of the hand of God.

So this isn't a goodbye at all. Every week we'll be coming to you with a kind of personal letter. Sometimes Barbara will write when there is something special she wants to say. Sometimes it will be about the things we see, the people we meet, but it won't be a travelogue, it will be a column about many things.

Charlie Callahan's Sportscasting

'Gracious In Losing ...'

A READER asks for comment on the Notre Dame loss to Southern California. A quick answer would be: I didn't like it. But to get on the record with my column of a couple of weeks ago, I still think Terry Brennan did more with less material than any college coach in the post World War II era. He's still my man for Coach of the Year.

Also a pat on the back for a kid named Paul Hornung. He's been widely criticized for pass interceptions in the fourth quarter of the Southern Cal game. But Hornung kept passing in that quarter because the Irish needed two, then three, then four touchdowns to win the game. This resulted in interceptions which in the course of the game added to the Southern Cal score.

To me it is gratifying that a Notre Dame quarterback, in true Notre Dame tradition, kept thinking only in terms of winning the game.

Brennan, in the dressing room following the game, seemed to be in agreement. He said, "I'm very satisfied with his calls."

Possibly the nicest note on Notre Dame's loss was a headline in the Los Angeles Times: "NOTRE DAME AS GRACIOUS IN LOSING AS IN WINNING."

It seems that I do the same thing, about the same time, every year—such as making my own list of Christmas gift suggestions, and then passing on those suggestions to others.

For a baseball fan: Send him the Sporting News. This is the favorite—almost official—source during baseball season for a good many of the sports columnists of the country—including this voice. Write to Mr. J. G. Taylor Spink, Publisher, The Sporting News, St. Louis, Mo. Tell him you're writing at my suggestion. The annual subscription rate is \$10.00.

For your son or a young friend: A subscription to The Catholic Boy, the finest magazine of its type. Write to Father Frank Gartland, C.S.C., The Catholic Boy, Notre Dame, Indiana. Again, mention my name. The subscription is \$2.50 per year.

For a Notre Dame football fan: Send him a copy of the Football Review. It's only 50c. Write John Defant, Publications Department, Notre Dame, Indiana. And order a copy for yourself.

If you are a N.D. fan, arrange a gift for yourself. Become a member of the Travel Savings Club. Write to Pete Redden, Westward Ho Travel Bureau, Lincolnway West, South Bend, Indiana. Pete will tell you about plans for next year's trip to Los Angeles for the Notre Dame-Southern Cal game. (I trust that a victory over Southern Cal may be included next year.)

For every reader: If you want to send a present that is sure to be appreciated, send a long letter to Mom and Dad, whether you are living at home or away. In your own way, tell them "Thanks for everything!"

Recommended books: "The Saga of American Football," by Alexander M. Weyand, with a foreword by the late Grantland Rice, published by MacMillan. "American in the Rough," autobiography of William (Bill) Coffman, with a foreword by Bob Considine, published by Simon and Schuster.

My goodness, if you have taken all of my plugs to heart, you've spent a few pennies. Not too many though, really, and all of the boosts are meant. Reminds me of a hardware store in our neighborhood going out of business. My dear wife, always quick to sense a bargain, bought \$14.00 worth of toys for Michael Christopher, at 25% off. She bragged of the money saved, and thought I was rather mean when I pointed out that we would have saved \$14.00 if the hardware store had not decided to go out of business.

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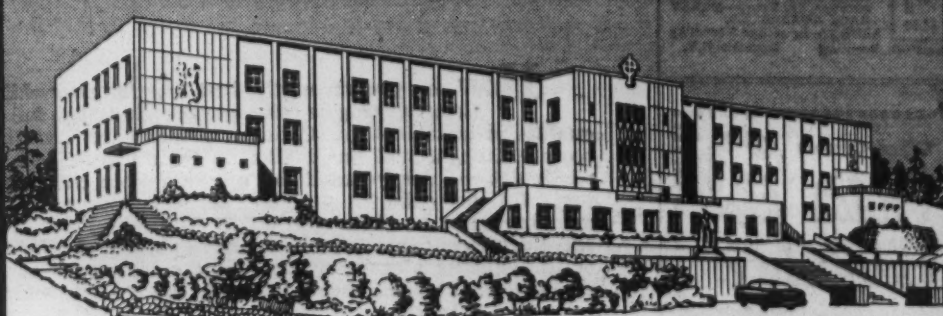
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December 11, 1955

4 OUR SUNDAY VISITOR

Impressions of a Father Not Quite Old Enough

EUGENE S. GEISSLER

MOLLY was born on December 8. Mother said she "worked hard" to get her here before midnight — with just five minutes to spare.

Fifth in a family of nine, Molly has sometimes to argue for her place in the sun.

"I was born on the Blessed Mother's feastday." So there . . . thanks to mother!

At first it rather satisfied Molly just to be able to distinguish herself so, but lately she has felt the need of something more tangible. Besides, Molly is six now and there is nothing quite so distinguishing as a report card — made out by the sister, distributed by the pastor, signed by the parents and telling all about a little girl who has her own desk which sits empty when she isn't there.

But the trouble is that Molly was not quite old enough. Ever since she was five and a half in June when the four older ones brought home their report cards for the last term, Molly has been troubled by a gnawing anxiety.

"Am I going to school next year?" "We don't know, Molly. Probably not. But we really don't know. It all depends on how much room there is."

It is hard for a little girl in dead center not to be sure of such an important thing in her life. It might have been better to have said, "No, you are not going this year yet" and let it be a happy surprise if she did. It was all the harder because it was evident as summer progressed that Molly had ir retrievable cast her lot with the older ones. Only these were now worthy companions for play, for make-believe, for dress-up, for argument, for quarrel.

In a way Molly had "grown-up"; she wasn't a baby anymore and from experience father knew that she needed the wider horizon of school, but — she was not quite old enough.

Early in the morning, the first day of school in September, Molly was up with the rest — noisy, volatile and ir-repressible as usual. She was as excited about watching for the bus as if she were herself going. She hunted the hair brush for Mary, she reminded Sarah of her hat, handed Sheila her lunch pail and got into Kathleen's way, who, at twelve, wasn't needing any help from small fry.

She looked after them for awhile before closing the door on the fairy land beyond the road. And turning she brushed past Nora, Peter and

Teresa with an air of disdain. The little ones too, from the secure quarters of their mother's apron strings, had watched the exodus. But for these she was irreconcilably too old. These she had outgrown.

In the middle of the kitchen floor, Molly stopped, shrugged up her shoulders and sighed.

From the doorway, mother saw not only Molly, suddenly very much alone, but also the mess of after-breakfast chores behind her. It was for this once a happy coincidence.

"Molly, I sure am glad there is someone big left home to help me with the work." And Molly was up to the suggestion.

She literally worked in a buzz and hustle all day — the big girl at home. The problem seemed solved, but when the children came home from school, they were so excited themselves and so full of new acquaintances, new teachers, new games and new books that whatever Molly had to say about work around the house was old stuff.

"Oh, Molly! that's nothing," said Sarah with a devastating turn of the lip.

By the time father came home from work, Molly was sitting in a corner, sucking her finger — a solace and consolation to which, in spite of the efforts of her parents, she still turned in times of strain, stress, fatigue, disappointment and just plain idleness.

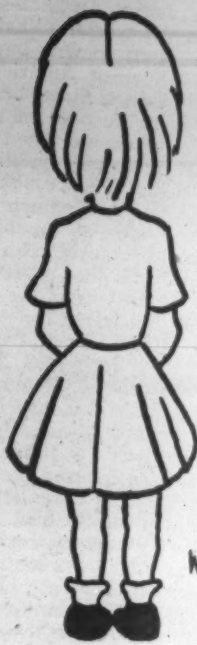
There are critical times of strain and stress in mother's day, too, as for instance this last hour before dinner, when there is no time left to tend to these individual problems. Among the children, it's a touch-and-go, catch-as-catch-can time when they rub down each other's edges and, perforce, nurse their own wounds.

The little ones always latch on to father when he comes home at this critical hour, and among them tonight was Molly. This was not exactly unusual, though there had been omissions that suggested Molly was outgrowing this too.

But father was tired and after a little while said, "Oh, let me alone now, Molly."

In a way it was a terrible thing for Molly to hear just then. Father realized it later and would have made amends except that in a child's life it is almost immediately too late to make amends. Other things distract and it is best not to bring up an old problem.

"Maybe I'll get another chance to-



WILLIAM FULTZ

morrow, and then I'll make up for it," father was saying to himself.

Just then Molly was back again — all excited. From the bottom rung of father's chair she was weaving back and forth. She had a request, and it was no idle request either. The way she was leading up to it suggested, underneath the playful approach, real care and concern.

"Daddy, can I sleep in the room with those other kids?"

There is a room for the smaller ones, full of children's beds in which Molly was the oldest. There is another room with two sets of bunks for some of the older ones where Molly would be the youngest. One bunk was empty.

So it was not an unreasonable request, though it had been mentioned before and there were objections from the older ones because "Molly is too little." Sarah had said, "Molly talks when I want to go to sleep," though father knew who did most of the talking. Anyhow, father foresaw problems. Since children really never succeed in hiding anything from their parents, father also saw that it was a scheme.

"The little (Continued on page 11)

Be certain they're suitable

Choosing Toys for Your Children

KENNETH GOGEL

HOW can you choose the best toys for your child?

Colorful gadgets often attract adults but fail to qualify as suitable toys. Children should have toys that require thought and imagination in their use as well as manipulation. Ask yourself this question when choosing a toy, "Will my child be an active participant or a passive onlooker when he plays with this?" Mechanical and electrical equipment that requires the mere pushing of a button or the winding of a spring encourage inactivity. When a wind-up car becomes boring to watch, the next step might be to take it apart.

The use of guns, tanks and other models of destructive weapons encourage a type of play that develops a pre-occupation with killing. A tremendous effort is needed by teachers to wean children away from these over-stimulating activities when they come to kindergarten.

Here are some of the important things that you can do to guide your child's creative development when he works or plays at home.

Experiment with the tools and materials that your child uses so that you will understand his problems.

Overcome difficulties by helping children recognize a problem and solve it in a different way. If a child has made numerous attempts to stick the clay arms on a figure for the Christmas crib and they just won't stick, you might ask, "Do you think a drop of water would help it stick?" Choose occasions when there is a real need for teaching before forcing yourself into children's activities.

Encourage educationally worthwhile activities like making colorful wrapping paper in place of manipulative

activities that require coloring adult-made pictures in a coloring book.

Provide rich and varied experiences such as walks in fields and woods, trips to church and stores, or a visit to see a neighbor's decorations or pets.

Plan activities that use a variety of tools and materials rather than the same material day after day.

Stimulate the imagination by reading stories and encouraging the child to use his own ideas. Tracing and copying stifle imagination.

Praise genuine growth. If you are shown a finished picture, say, "Tell about it," and encourage the child to tell more stories in his own way.

Provide a place to work (especially when paint and clay are used) that can be easily cleaned. A rag, sponge or brush should always be close at hand. Make cleaning up part of the fun.

Provide a reachable storage place for an apron and materials. Three orange or apple crates fastened together and painted might hold many of your child's materials.

Set reachable standards that will not interfere with the use of a material. Your child will be limited in his use of clay if you say, "Don't get any clay on your arm or dress or on the floor." Expect clay to spatter and paint to drip and make spreading newspaper on the floor part of the job before work begins.

Join the Catholic Art Association (Mrs. Nelson Mercer, Secretary, 53 Ridgewood Road, Buffalo 20, New York) and use the Catholic Elementary Art Guides in planning activities with young children.

Family in a Changing World



MODERN FAMILY PROBLEMS

REV. JOHN L. THOMAS, S.J.

(With this issue Father Thomas, member of Institute of Social Order and professor of Sociology, St. Louis University, begins a series of seven installments on modern family problems and their solution. He is also a contributing editor of the magazine, Social Order and co-author of the book, "Marriage and the Family.")

FAMILY problems have been making the headlines rather steadily these last few years. After the war, the flood of divorces which inundated the courts warned us that all was not well on the marriage front. Today, the rising tide of juvenile delinquency suggests that the family is doing a poor job in training its young. Although everybody agrees that trouble is brewing on the hearth, opinions differ widely concerning its seriousness.

On one point we can agree. All this worry and discussion about the family hasn't dissuaded many couples from getting married. In this regard, Americans are perennial optimists. Compared to other nations of the Western world, a greater percentage of Americans eventually marry; they marry at earlier ages; and they marry oftener.

The modern family picture isn't all shadows. In many sections of the country, remarkable family movements like Cana and the Christian Family Movement (CFM) have sprung up almost overnight. Couples in these movements display surprising energy and enthusiasm.

When discussing the contemporary situation, we should keep clearly in mind that there have always been family problems. Like all our other misfortunes, they started with the Fall. Through loss of the special graces which God gave our First Parents, we have been burdened with the difficult problem of controlling passions. Because our First Parents sinned and were driven out of Paradise, men must "in the sweat of their brows" win daily bread for their families, and women must bring forth their children in suffering and tears.

Hence, family problems arise because man is in conflict with himself and in conflict with nature. He encounters difficulty in controlling his unruly passions, and he finds it is not easy to gain a living from a stubborn earth. But these general or generic sources of trouble tell us very little about the specific types of family problems which exist today. To get at these, we must ask ourselves two questions. What basic human needs does the family satisfy? How does the contemporary family fail to meet these needs?

In answer to the first question we point out that the family appears in every human society as the only workable adjustment to a series of essential human needs. Briefly, it combines two basic functions. First, it controls sexual behavior for purposes of reproduction, and second, it provides for the organic social development of offspring. These distinctive functions—sexual, reproductive, economic, and educational—invest the family with a many-sided utility rendering its universality inevitable.

In answer to the second question we point to the headlines in the daily papers. The constant run on the divorce courts, the steady rise of juvenile delinquency, and so forth, indicate that our family system is not functioning smoothly. Granting that there have always been numerous individual family failures, today the very system appears to be shaky.

What has happened to disturb the smooth functioning of an institution as universal and as necessary as the family? To understand what has happened we should recall that a social institution suffers disorganization in two ways. First, men may become confused and uncertain about its nature and function. Second, changes in the external social system—economic, political, and social—may create conditions to which the institution may find it difficult to adjust.

Both these factors have operated to bring about the present situation in the family. In the first place, there is little agreement on the nature and purpose of marriage. Is the contract which forms the basis of the family permanent or dissoluble at the will of the parties? Is it a natural contract or sacramental? Should the use of one's sexual faculties be confined only to marriage? May the primary purpose of sex be thwarted in order to obtain other benefits? Is mutual spiritual growth the primary personal end of marriage or does it suffice to seek only physical and psychic development? There is no general agreement on these essential points.

In the second place, the rapid shift of population from a rural to an industrialized urban environment has radically modified the traditional American family system. Briefly, emphasis has shifted from the extended, composite family types composed of many family units structurally united by the bonds of kinship, to the isolated, conjugal family type composed of husband, wife, and immature offspring. This shift in emphasis calls for a wide range of adjustments within the family circle. The fact that family problems are making headlines indicates that these adjustments are not always made successfully.

The present situation has special significance for Catholic families. They cannot simply "follow the crowd," making any kind of adjustments which seem convenient. Catholics cherish a definite set of family standards and ideals. Whatever changes they adopt must be made within this moral framework. For example, one of the convenient adaptations to urbanization has been the widespread use of contraceptives to limit family size. Since this practice is a serious violation of the moral law, Catholic families cannot make use of it in working out adjustment to their urban environment.

We shall show in future articles that Catholics must work out their family problems in a frame of reference which is not accepted by the dominant culture. Like all others, Catholic families must adjust to changes in the system, but they must develop behavioral patterns which respect their ideals.

FOR many centuries this Sunday has a festive character. In churches where the sacristy is well furnished, the priest, instead of wearing purple vestments, vests himself in rose-red ones. During High Mass the organ is played and, something unusual for Advent, there are flowers on the altar.

We see the same thing happen on the Sunday of mid-Lent. The two Sundays also tally in this respect, that both times the antiphon of the entrance-procession starts with a summons to be joyful: on the fourth Sunday of Lent: "Rejoice, O Jerusalem" (Laetare); today we hear at the beginning of Mass the exhortation of St. Paul: "Rejoice in the Lord always" (Gaudete).

In the liturgy of the Church, the third Sunday of Advent has always been a special day. Originally, the Mass of the fourth and last Sunday was the one which was sung, very early in the morning, at the end of a long Vigil service. Only when the vigil was put at an earlier time, namely in the evening, later on even in the morning of Ember Saturday, was there a special formula made for the fourth Sunday.

That is why today's Mass was for a long time

3rd Sunday in Advent

Christian Joy

C. A. BOUMAN

considered the last preparation for Christmas and in some respects the first feast of the Christmas season. In Rome its festive character was even more pronounced because the Holy Father used to sing the Mass of Gaudete Sunday in the basilica of St. Peter.

We can, however, understand the teaching of today's liturgy without the explanations the historians give us. The Church tells us plainly that we have to be joyful. By means of the words of St. Paul it tells us what real Christian joy is. About what has to be at the bottom of this joy, St. Paul does not leave us in uncertainty. It is a truth he expresses in four small words: "The Lord is near."

From the teaching of the foregoing Sundays we know already what this implies. In the first place, the Apostle alludes to our meeting the glorified Lord, when He will return to the earth on the Last Day, or whenever He will reveal Himself to us at the timeless moment of our death. We know that this waiting for the Lord is interwoven with the sadness a Christian feels when he thinks about the danger he is in of forsaking his calling, or whenever he is reminded of the pains of illness and death. Even many saints were afraid to die. But they knew — and we all ought to be very certain about it — that death for a Christian only means to enter into the real life and into everlasting joy.

(Continued on page 11)

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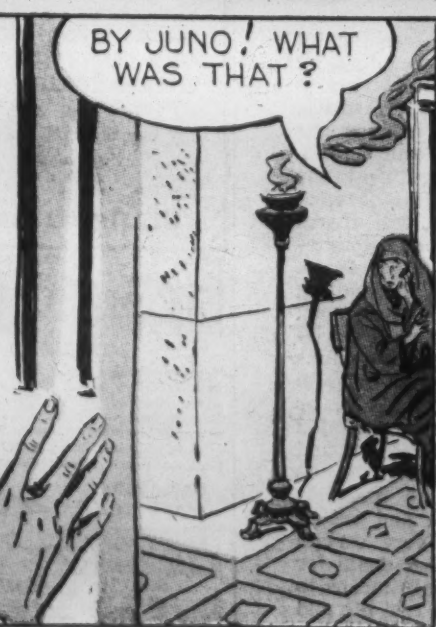
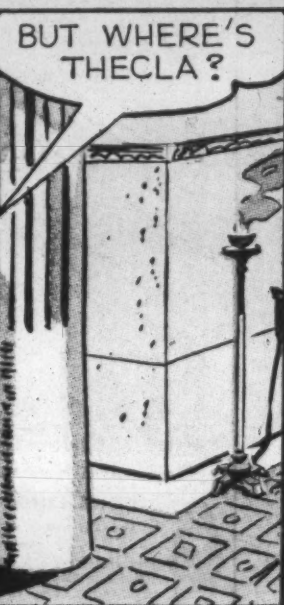
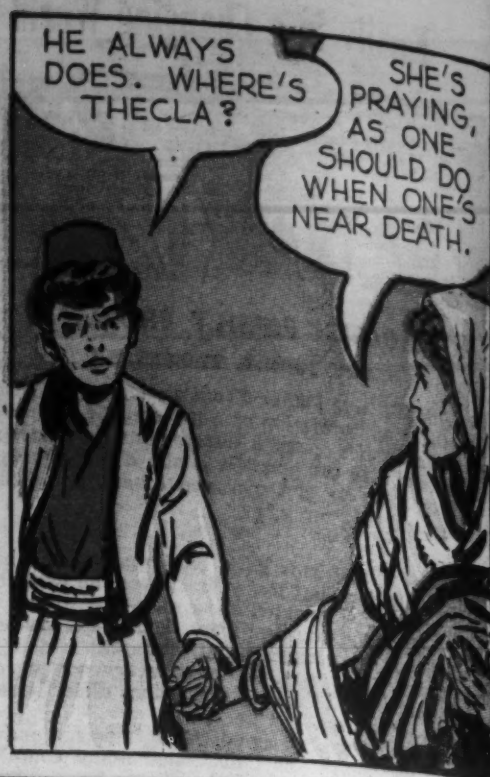
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Tom Casey by Bill Hackney

Artist Rick Hackney



ROGER



MATERNITY HOSPITAL



"O Lord, stir up our hearts that we may prepare for Thy only begotten son, that through His coming we may be made worthy to serve Thee." Yes, during the holy season of Advent, we are preparing for a great birth—the birth of our Infant Savior. In the Little Flower Hospital of Ernakulam in South India, the devoted Sister-Nurses are daily preparing for birth, both physical and spiritual. Their hospital, however, needs a special maternity section. The estimated cost is \$3,600. Out of love for Jesu Bambino, will you build this crib of physical life and of spiritual life through baptism?

OUR HELP IS IN THE NAME OF THE LORD.

NOT TOYS BUT BREAD

We all love the land of our birth. We all cherish the scenes of our childhood. Don't you think that Our Blessed Lord too must have a soft spot in His Heart for Bethlehem and Nazareth? Can't you see Him visiting and looking over the old familiar places? How natural this would be, if He came back to earth again. Places so sacred to His earthly life; so sacred to those who are walking in His footsteps. The PONTIFICAL MISSION FOR PALESTINE is striving to take care of the homeland of Christ and His Blessed Mother. Christ once wept over Jerusalem. Please give a TEN DOLLAR FOOD PACKAGE to some poor child in the Holy Land. FATHER KENNEDY NEEDS YOU! Our gift to you:—A beautiful HOLY LAND OLIVE-WOOD ROSARY.



MAKE YOUR WILL HIS WILL. PLEASE REMEMBER THE GOOD LORD AND HIS NEAR EAST MISSIONS IN YOUR LAST WILL.

MY CHILD AT CHRISTMAS

God bless the anonymous donor past 60 years of age who sacrificed \$100 to educate a seminarian, praying the Good Lord to cure her husband's illness. There is joy in giving and especially at this blessed season. Would you like to take some poor boy or girl home into your heart for Christmas? We have so many who need assistance. ATORAHAN and MENGHESTEAR of the Pontifical Ethiopian College have travelled all the way from Africa to Rome, because God has called them to His Holy Priesthood. They are worthy candidates, but they need someone, out of love for the Great High Priest, to share with them His Priesthood. Won't you adopt one as your SPIRITUAL CHILD in Christ Jesus? \$100 educates for a year; \$600 for a course of 6 years' training.



GOD'S NEEDIEST CHAPELS

"The enclosed check for \$100 represents the money we might have used for a more elaborate marker at the grave of our parents. Please purchase in their memory a Chalice, Stations, Sanctuary Lamp, Censer and Boat for God's neediest Chapel." Why not remember a deceased loved one at Christmas? The missionaries and their faithful will pray for them constantly.

Mass Kit	\$100	Chalice	\$40	Vestments	\$50
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Tabernacle	25	Monstrance	40	Stations	25
Sanctuary Lamp	15	Censer, Boat	20	Altar Linens	15



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The Children's Week

Father Albert Nevins, M.M., Editor

Story of the Week

A Gift Of Grace

ONE cold night in Dublin, Father Doyle, a Jesuit priest, was hurrying home. He happened to meet a young girl on the street. He stopped her, saying, "Child, you are out very late. Go home. Do nothing to hurt Jesus who loves you." Then he passed on and forgot the incident.

Some years later he was called to a prison. He was told that there was a woman there, soon to be executed, who asked to see him.

When he arrived at the prison, he was led to the cell of Fanny Cranbush, who had been convicted of murder. Father Doyle entered her cell and saw a young girl, still in her twenties, sitting on the edge of her bed.

"Thank God, you are here, Father!" she exclaimed.

"But I do not know you," replied Father Doyle.

"Two years ago you halted me on the street, Father. I was a bad girl all my life, but when you told me not to hurt Jesus, your words

stunned me. I knew nothing about Jesus. I never prayed. I was not baptized. For many weeks I stayed off the streets and kept out of trouble while I thought of what you said."

"And how are you here?" asked the priest.

"Hunger drove me back into a life of crime," she replied. "I sank lower and lower. Now I am to be hanged. When I came here I hated God. I wanted nothing to do with the Church. But I cannot get your words out of my mind. Won't you tell me something about Jesus?"

As Father Doyle talked, a great change came over Fanny. She asked to be baptized. Since she was to be executed the next morning, Father hurriedly instructed her, and then gave her Baptism. A little altar was set up in her cell. Father Doyle said Mass, and gave Fanny her first and last Communion. Fanny went to her death whispering her love for Jesus. Thus one kind word years earlier led to her salvation.

Chat of the Week

The Way to Jesus

FATHER RAY GRIBBIN

LAST Sunday and today the Gospel of the Mass spoke about St. John. And do you know why? Because St. John was the scout God gave to the Jewish people.

You know what a scout is, of course. The Indians had scouts, and our Army has scouts today. A scout is a man who goes ahead of the others to lead them where they want to go. He finds out what it is like "up ahead." He warns those who follow him when he finds something dangerous. He gives them directions when he feels that they may get "mixed up."

The scout's job is to get his people where they are going. And that was St. John's job too. Maybe the Jews didn't know it, but they wanted to go to Jesus. They had been waiting for a long time to find the One Who would tell them how to get to heaven. And they wanted to get to heaven. But God knew that they would not recognize Jesus. So He sent St. John to the Jews and told him to lead them to Him.

St. John did what he was told to do. Even though he was a great and holy man he did not let the people think that he was the important One. He told them to get ready for someone else. He led them to Jesus. And when he had done this his work was over.

Now, in a very real way, Catholic priests are like St. John. They are scouts too. They spend a lot of time learning what is "up ahead." They try to find out

where dangers lie. They study the way to Jesus, so that they can direct others when they get "mixed up" and lose the way.

They have one great job to do, and that is to lead their people to Jesus. When

they have done this—when they have helped people get close to Jesus and stay close to Him—their work is finished.

That is why, during this time of Advent, priests tell their people to pray extra hard. That is why they tell people to be sorry for their sins—and to make a good confession. This is the way to Jesus.

Puzzle of the Week

What's My Name?

Change one letter each time to make a new word. When you are finished you should arrive at the words at the bottom of the columns. By putting together three of the new words you will learn the work of this famous saint.

CRY		FEW
(TEST)	BAR	(TREE)
(PLAYTHING)	(COACH)	(CUT)
(CHILD)	(DISTANT)	(BENCH)
(REFUSAL)	(TREE)	(VEGETABLE)
(TREE FRUIT)	(TREE)	(COOP)
TUT	(HAIR)	TEN
	WIN	

MY NAME IS _____

St. Joseph (Carpenter)

Father Conroy

Talking



A Visit To Guadalupe

JACK FINK, Guest Columnist

LAST Friday, December 2, Father Conroy and a group of OSV readers left for a pilgrimage to the Shrine of Our Lady of Guadalupe just outside Mexico City, Mexico. They will visit this beautiful cathedral on December 12, the Feast of Our Lady of Guadalupe.

My wife Marie and I have just returned from Mexico, and I found the story of the apparitions of Our Blessed Mother to Juan Diego among the most fascinating I've ever heard. Not just the apparitions, the miraculous painting of the Blessed Virgin's image on Juan Diego's tilma, and the cathedral, but also the results of the apparitions and the meaning the Mexican Indians found in the painting of Our Lady.

Here is the story of the apparitions: Ten years after the conquest of Mexico City by Hernando Cortez, the Mexican Indian Juan Diego was on the way to the convent of Tlatelolco to receive instruction in the Catholic religion. As he arrived at the foot of the hill where the shrine is now, he heard music coming from the top of the hill.

While he looked at the spot where the music came from, a brilliant cloud appeared. Suddenly he heard a voice calling him by his name. Juan Diego hurried up the hill where he found a young girl standing in front of the cloud.

The girl revealed herself to be the Virgin Mary. She asked Juan to go to the Bishop, tell him she appeared to him, and that she wished to have a temple built for her.

After hearing what Juan Diego told him, the Bishop, Fray Juan de Zumarraga, was not convinced that Juan was telling the truth. So he told him to return again in a few days.

On Juan's way home, the Virgin again appeared to him to receive the Bishop's answer. She sent him back to the Bishop a second time. This time the Bishop felt more inclined to believe him, but to be sure, he told Juan to ask the vision to give him some kind of token. Juan agreed and reported this to the Blessed Virgin, who appeared a third time on Juan's way home. Mary told Juan to return to the hill again the next day and she would give him the sign that would convince the Bishop.

Juan didn't return the next day, however. His uncle, Juan Bernardine, was stricken mortally ill and Juan remained with him. The next day, December 12, 1531, Juan decided to go to the convent to ask one of the Friars to attend his uncle.

Remembering that he did not keep his promise the day before, Juan took another path on the other side of the hill. But when he had gotten as far as a little spring of water, he found the Blessed Virgin waiting for him.

He quickly told her that he was on his way to get a priest for his dying uncle, but that he would return the next day to take her token to the Bishop. The Blessed Virgin, however, assured Juan that his uncle would not die and then ordered him to go to the top of the hill to cut the flowers he would find there.

There had never been flowers in that place, only cactus and rocks, but Juan did as he was told. At the top of the hill he found beautiful fragrant flowers covered with dew. He put them in his cloak (tilma) and took them back to the Blessed Virgin. She arranged them and told him to take them to the Bishop.

When Juan confronted the Bishop, he opened his tilma to permit the flowers to fall on the table. There on the tilma was a beautiful painting of the Virgin Mary. It is this painting which today is venerated in the shrine where it hangs above the main altar.

When Juan Diego returned home, he found his uncle healed restored to health. Juan Bernardine reported that he too had been visited by the Mother of God, who healed him and told him that she wished to be known by the name of the Virgin Mary Who Crushed The Serpent. In the Indian language, this was "tecoatlaxopeuh" or "coatlalaupej," which the Spanish understood as Guadalupe.

The meaning the Indians found in this name—The Virgin Mary Who Crushed The Serpent—is most fascinating and I want to tell you about it a little later.

As Marie and I entered the beautiful cathedral at the Shrine of Our Lady of Guadalupe, on a Friday morning, we found it packed with hundreds of Mexicans, rich and poor alike. It is indeed the holiest place in Mexico.

Down the middle aisle, from the entrance to the altar, the Mexicans crawled on their knees begging the Blessed Virgin to intercede for them for some favor.

In another part of the cathedral, a wall is covered with hundreds of gifts the Mexican people have pinned there in thanksgiving for favors granted. So many tokens are pinned on this wall that it's necessary to remove them each week to make room for others.

In still another part of the cathedral, those who have received favors from Our Blessed Mother have pinned crude drawings depicting the favor.

And in yet another part of the cathedral is a twisted bronze crucifix which receives a great deal of devotion from the Mexican people, because this crucifix once protected the tilma that hangs above the altar.

On November 14, 1921, someone placed a stick of dynamite hidden in a bouquet of flowers upon the altar. It exploded, but the tilma and the glass that covers it were left perfectly intact although the crucifix that stood under the image was twisted out of shape, all the windows in the cathedral were broken, and several (Continued on page 11)

Vocations — Men

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Building a Bridge

Balancing the Books

MSGR. JOHN S. KENNEDY

ONE of the most frequently quoted statements of Pope Pius XI is "Spiritually we are Semites." Does it mean no more than that a Catholic cannot be anti-Semitic? What is its background, what are its implications? Answering these questions is the purpose of *The Bridge* (Pantheon Books, \$3.95), a yearbook issued by the Institute of Judaean-Christian Studies at Seton Hall University.



Msgr. Kennedy

Editor of *The Bridge* is Father John M. Oesterreicher, and assisting him is a board of distinguished associates who are specialists in many fields. In a "statement of purpose" they declare that the yearbook will try "to show the unity of God's design as it leads from the Law to the Gospel" and to examine the relations of Jews and Christians in the contemporary world.

The first volume of what promises to be a unique and invaluable undertaking has the stamp of scholarship on it and the spirit of charity in it.

Lengthy, meaty, but seldom heavy are the articles showing the continuity between the two testaments of Sacred Scripture. Reading Raissa Maritain on "Abraham and the Ascent of Conscience" or Father Richard Kugelman, C.P., on "Hebrew, Israelite, Jew, in the New Testament," one is presented treasures of learning and insight which enrich one's knowledge and cannot but influence one's attitude.

Of special interest are the essays dealing with art and literature. Most illuminating is a discussion, by Cornelia and Irving Suessman, of "Marc Chagall, Painter of the Crucified." Several plates illustrate this revealing consideration of a modern Jewish artist's preoccupation with the impact of the immolated Saviour on the Jew of today.

Father Oesterreicher, in "The Enigma of Simone Weil," seeks to define the position of this remarkable Jewish thinker and writer commonly supposed to have come close to—indeed, to the very threshold of—the Church without ever being baptized. Here her books are searched, and it is established that in actuality she was never on the verge of accepting the Christ of Christianity or the Christianity of Christ.

The origins of that malicious forgery, the so-called *Protocols of the Learned Elders of Zion*, are shown in a factual piece by Father Pierre Charles, S.J. In a relatively few pages the author demonstrates that the spurious document is a crude adaptation of a Parisian lawyer's broadside against Napoleon III.

Father Edward H. Flannery writes of the celebrated Finaly case, cause of so much bitterness. The two small Finaly boys were entrusted to a Frenchwoman by their Jewish parents, who later perished at the hands of the Nazis. Brought up by her and eventually baptized, they were, after the war, sought by relatives, and the battle over their custody involved court action, disappearances, international controversy. Father Flannery recites particulars never included in press accounts, fairly scrutinizes the merits of the disputants' contentions, and touches aspects and dimensions of the case generally overlooked. This is a notable piece of work.

Indeed, the same can be said of the volume as a whole. It represents a fine start for an important undertaking.

FIRST OF TEN

Another significant project gets underway with the publication of *The True Religion* (Newman, \$6). This is the first of a projected series numbering ten volumes and bearing the over-all title *Dogmatic Theology*. The author is Monsignor G. Van Noort, and his work has been revised and translated into English by two Sulpicians, Father John J. Castelot and Father William R. Murphy.

The original has been a standard text for the study of theology by seminarians. The translation is aimed at the layman as well. He will not find it the easiest of reading. But it is by no means beyond his comprehension, and if he will buckle down to serious and sustained study of it, he will learn more about Catholic teaching than he ever has previously.

The first volume is given to an analysis of religion in general and of revealed re-

ligion, then proceeds to systematic proof of the truth of the Catholic religion. Clarity and cogency mark the setting out of the argument, and this is always made apposite to present conditions and difficulties.

Whereas inevitably the work has something of the quality of a textbook, it is no means summary in the sense of curt and dried. It has the great virtue of being based on the writings of St. Thomas Aquinas, guaranteeing precision and profundity. The English is noteworthy indeed. Theological accuracy is never sacrificed to even compromised, but jargon is avoided and literacy and fluency characterize the prose. Notes and bibliography are first rate.

THE PAINTERS' MARY

Both handsome and delightful is a large volume of art reproductions entitled *Mary, Mother of God* (Regnery, \$10). In it are presented 164 plates, many in full color, of paintings with Our Lady as their subject. These are grouped in four categories: *As a Woman*, dealing with the birth, childhood, early womanhood of Mary, culminating in the Annunciation and Visitation; *Mater Amabilis*, beginning with the birth of Christ; *Mater Dolorosa*, concentrating on the death of the Saviour; and *Regina Caeli*, depicting Mary in glory.

There is a highly perceptive introduction by Henri Ghéon, who discourses penetratingly on religious art ("A truly religious art never springs from appearances; it creates appearances commensurate with its own inner devotion"), and states a preference for sculptured and stained glass representations of Mary. Concise and apt critical notes are provided by Renée Zeller.

But the substance of the book is the pictures, which we are given in such profusion and variety as to guarantee that we will often travel through it from cover to cover, still more often pick it up for a refreshing glance at some favorite.

Many of the paintings are familiar, but just as many are not. Fascinating in themselves, they are even more so in the contrasts they provide (look, for example, from the heavily materialistic Visitation by Rubens to that by El Greco, so spiritual and even mystical). They let us see Mary as artists from the earliest centuries until our own have pictured her.

Inferior to these reproductions are those which illustrate *Love Does Such Things* by Father M. Raymond, the famous Trappist author (Bruce, \$4.95). He here offers a set of meditations which plumb the meaning of Christmas in itself and in its pertinence to the person of the twentieth century. God's love of us, and our living by that love and making our lives a return of it is the theme.

It is simply developed, without extreme subtleties or lyricism. Fervor informs it and is communicated to the reader. The author is enthusiastic about the truths he is handling and enkindles a like enthusiasm in the reader. The latter is both taught and touched, and Christmas is made to glow with an authentically holy, instead of a sentimental, light. This is a singularly appropriate gift book, one that will enliven the recipient faith, hope, and love.

MORE PAPERBACKS

Angelus Books are paperbacks published by Regnery at \$1.25 per title. To date they include: *Logic for All* by Richard Bodkin, *Handbook for Converts* by Anthony F. Bullen, *The Sixth Commandment* by August Adam, *The Ethics of Brain Surgery* by Peter Flood, *The Theology of the Apostolate* by Leon Joseph Suenens.

Two others, which I have had an opportunity to examine, are *Saint Bernadette* by Henri Petitot and *Padre Pio* by Malachy Gerard Carroll. These I can heartily recommend.

Father Petitot is at pains to grace the development of heroic sanctity in the child to whom Our Lady appeared at Lourdes. Bernadette was, when the apparitions occurred, not yet a saint. Her becoming one was a long and arduous process, which is here articulated in masterly fashion.

Father Carroll's account of the Italian priest, renowned as a stigmatic, is laudably sane. About Padre Pio there have been some really hysterical books, fantastic in method and claims, which were calculated to damage his reputation instead of advancing it as they professed to do. The treatment in this instance adheres to principles laid down by the Church for assessment of such cases, and Padre Pio appears to come triumphant through a test so rigorous.

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CHRISTIAN JOY

Continued from page 5

This joy is so complete that on earth we shall never be able to understand its nature. When Christ spoke about it, He had to use a comparison. He called it a banquet, and in the same way, we find the life of glory described in liturgical texts of the Oriental Church: "an eternal feast, where the singing of the guests never stops, and where they live in the infinite joy of seeing the ineffable beauty of God's face." It ought to be the real joy of a Christian to know that he is called to this feast.

Christmas returns every year to remind us anew of that joy. For, after all, we are weak and most of the time we do not think very much about heaven and eternal life. This is why the Church invites us to celebrate the great feasts of the ecclesiastical year. Once more we shall meditate upon the first coming of Christ into this world, when, by taking our flesh, He pledged Himself to lead us into everlasting happiness. This is the second reason why we are told that "the Lord is near."

But the teaching of the Epistle has still a third meaning. When it is said to us that "the Lord is near," it means also that even now Christ is very close to us. Although as yet we are not able to see Him, we believe that we are united with Him through God's grace. Invisibly He is in our midst. Even more: He is within us. The fullness of what Christ did for us will be revealed only later on in the light of glory; but now it is ours in the celebration of the Holy Eucharist. Those who live in God's love are His children. For the Lord has turned away our captivity (psalm of the Introit and Offertory).

Father Conroy Talking

Continued from page 9

blocks of marble were torn out of the altar.

The tilma is like a large shawl, six and a half feet long by three and a half wide, and is woven from the fibers of a cactus plant. The color is like unbleached linen and the texture is coarse, not at all appropriate material for a painting.

The Virgin's complexion is tan, the cheeks are pink, her hair is dark brown and straight. Her eyes are downcast but the pupils are visible. She is wearing a gala dress of the Aztec princess. It is a bright greenish blue, adorned with 46 golden stars and with a border of gold. Under this is a rose color tunic and all over it is a design of flowers, fashioned from gold. At the throat there is a small golden brooch with a black cross in the center.

Her figure is surrounded by rays of gold over a rose colored background, and she stands on a crescent. There's a little angel at her feet dressed with a tunic like the Virgin's. The angel has a golden brooch without a cross. This has been taken to indicate that the angels were not redeemed by the cross, only man.

Many famous painters have studied the painting and they are in unanimous agreement that they cannot determine how it was made. They tell us that the cloth was not prepared to be painted upon and no human painter would ever try to make a painting without first preparing his canvas.

The painters also marvel over the dura of the cloth and the freshness of the colors. The image is over 400 years old yet it has bright colors and shows no great signs of age. Other paintings this old are cracked, peeled and blackened to the color of tobacco.

Next week I'll tell you about what the Indians saw in the painting and the results of the apparitions.

Not Quite Old Enough

Continued from page 4

kids need somebody big in their room, like you, Molly."

"I just hate it in there; I just hate it."

"It's a nice bed, Molly. Your mother is getting some new covers for it."

"I don't care; I just hate it in there."

"You are not big enough, really; why, you still suck your finger."

"Well, I won't anymore; I won't."

It came to father with a flash that this might be an opportunity.

"I'll talk to your mother about it."

In five minutes Molly was back—long before father had been able to mention it to mother.

"Did you talk to Mommy about it, Daddy. You know what."

"Not yet, but I will."

"You better. You promised."

With that Molly tripped off, all buoyed up. Daddy was her friend now. She would be back several times yet before Daddy had an answer. If it's all right with mother, he still had tactfully to line up at least Sheila and Mary. Then Sarah would be outnumbered and be brought around that way.

When father had finally cleared it through all the channels of power in the house, he formally sought out Molly who since the beginning of negotiations had scarcely let father out of her sight.

"This is the proposition, Molly. If I don't see you with your finger in your mouth until Sunday, you can start sleeping "with those other kids."

It worked. Up to this very day father has not seen it, though some of the others in the house would like to be judges in the matter.

For Molly it was a double victory. Much more important for her, she is with her own kind and has in a way cracked the exclusive school circle. She has not only heard, being now in the right position at all times, but has pondered well the secrets and ritual of the inner chambers.

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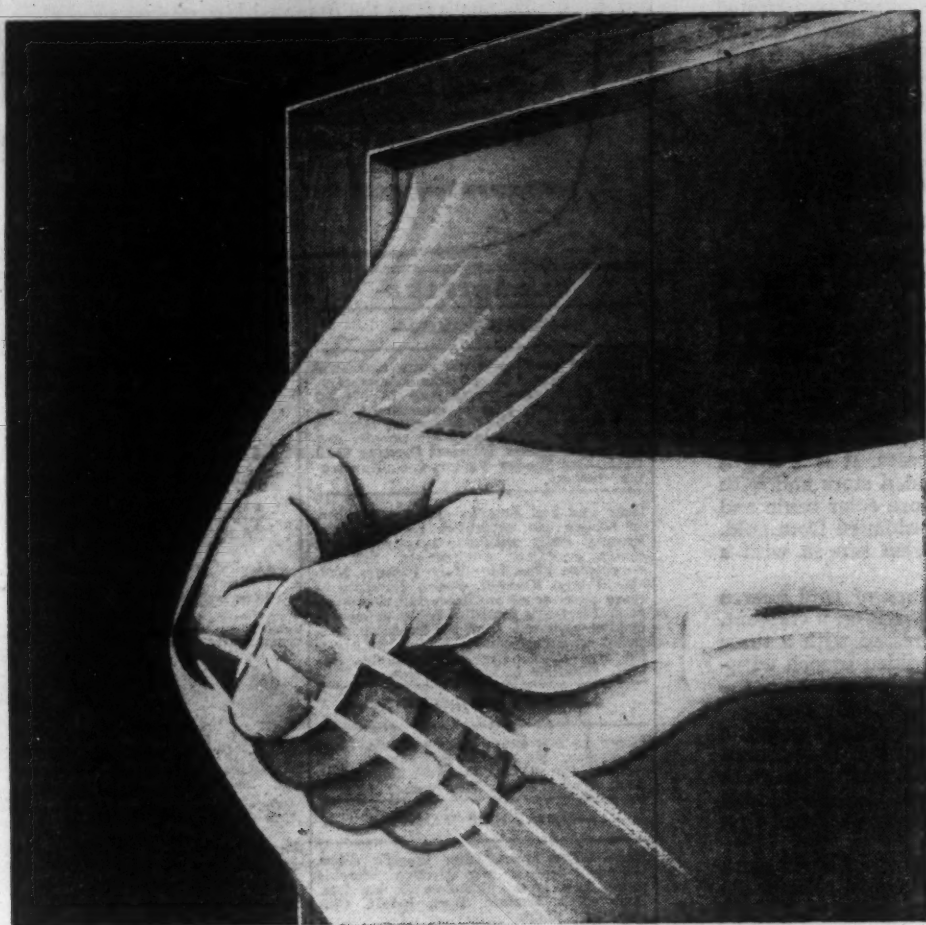
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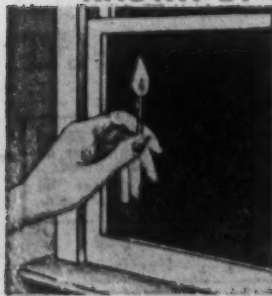
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Apostles with Excuses

Continued from page 1

disagree without a scene by answering, "As a Catholic I can't agree that it doesn't make any difference, though of course we respect your belief. We all have to follow our consciences as long as we're really trying to know the truth."

Sometimes a remark like that can be the foot in the door that, with God's grace, eventually opens it wider. Hearing a customer say that she had been turned against the Church after being treated badly by Catholics, my husband asked her not to judge the Church by individuals who failed to follow its precepts, and gave her two pamphlets explaining some of our doctrines. They were all she needed to turn distrust into an active interest in the Church.

There is also a way to handle those who start deliberate arguments with us, not in support of their own faith, but to pick apart ours. A neighbor with some outspokenly non-Catholic relatives once gave me some good advice—"Let them talk." She had found that by patiently hearing out a tirade and then saying calmly, "That's what you believe, but now listen to our side," she was able to make herself heard without too much interruption.

Fanatics there may be, in any group with strong beliefs, but zeal is not fanaticism; it's a virtue. I have heard zealous Catholics called fanatics only twice—by fellow Catholics. One woman, active in bake sales and bazaars, used that label for another who preferred apostolic work and had helped bring several people into the Church or back to the sacraments. I said, "That's wonderful. More of us should be fanatics like her."

Another famous excuse among us is, "It's not our business to interfere with someone else's beliefs. You can lose your friends that way."

"Interfere" is a frequently misused word. "Share the Faith" is a better term, and the idea began with Christ Himself. I can't help wondering how far the Faith would have progressed if early Christians had been afraid of "offending" their friends by "interfering" with their beliefs.

Today it often seems that outsiders are taking our Lord's command more seriously than we are. We've all had revivalists or members of Bible study clubs at our door at one time or other, and probably brushed them off with a curt "no thanks" or apologized, "I'm sorry, we're Catholic. We couldn't go" (or "couldn't read that").

Why put it that way? Neither curtness nor apologies leaves our callers any better informed, but a little polite sharing of our own convictions might. We tried answering once, "We're Catholic. Would you read some literature about our Church?" and handed the caller two pamphlets on Bible history and Church authority. They brought the comment, "You're the first people I've met today who seem to know anything about religion."

Who knows? With enough food for thought and quantities of prayer maybe some of its "rivals" would begin to take seriously the claims of our Church.

We should be even more anxious to spread our light among those close to us, whenever possible. If we love our Faith and really believe it has the answers to all the world's needs, it seems unreasonable not to. And unless our friends are openly anti-Catholic, they are usually not as unapproachable as we think!

Acting on the assumption that the only reason my relatives have not discovered the truth of Catholicism is that they have never had a chance, I decided to "interfere" to the extent of sending some of them Catholic pamphlets and books with the explanation that I wanted them to understand why I had entered the Church. Though none have yet joined me, so far no one has been "offended" either.

Perhaps it is natural that I should be especially impatient with Catholics who marry out of the Church to avoid "interfering" with their partner's religion. I have heard more than one non-Catholic say, years later, that she (or he) "would have married in John's Church, or had the children baptized Catholic, but he never insisted." By then, too often, the Catholic has lost all interest in his Faith. If we would only be less afraid to try to share the Faith when we can, surely a lot of tragedies like that could be avoided.

Probably the truest but least reasonable excuse I have heard is, "I don't know enough about religion to discuss it," usually followed by, "It's been so long since I went to Catholic school" or "I just don't have time to read."

A few early attempts to impress others with the truth of my new religion were enough to convince me that it is indeed unwise to discuss the subject without sufficient knowledge—yet all the knowledge we need is within easy reach. With all the pamphlets, Catholic papers, and books available, every Catholic could be no less than a minor authority on things religious.

Whether we have "time to read" or not depends mostly, I suspect, on how our sense of values is arranged. We housewives, especially, love to complain (or brag) about how busy we are: but we really aren't on our feet every minute of the day. No one is. When I see a woman with five or six children finding time to read the Bible or other Catholic literature over an occasional cup of coffee or before bedtime, I realize that it's really more a question of interest.

There is one last excuse—"I have tried, but outsiders I approach seem to shy away from discussing religion. Where are all these Protestants just waiting to be converted?"

It certainly does seem at times that we might as well talk to the peach tree for all the good our efforts do. Yet, if after several months or years, even one soul is reached we know it will be worth it. And we never can tell when something we say might be just the implement God was waiting for through which to confer His grace.

Best of all, we find that what our Church keeps telling us is true—"You increase your own faith by sharing it." I know you do, because my own doubts ceased bothering me only after I began trying seriously to share what God had given me. And if I never succeed in converting those closest to me, there is the consolation that perhaps He chooses to apply my efforts to the conversion of someone in China or Russia where there are so many who have no one to teach and so few to pray for them.

Our Sunday VISITOR

THE FORT WAYNE  DIOCESAN EDITION

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OFFICIAL

DIOCESE OF FORT WAYNE
Chancery Office
Box 390 Fort Wayne, Indiana

ON THIS SUNDAY you are all asked to join with your fellow-Catholics throughout the nation in renewing the Legion of Decency pledge. The official text appears below.

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

I CONDEMN indecent and immoral motion pictures and those which glorify crime or criminals.

I PROMISE to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

I ACKNOWLEDGE my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy.

EPISCOPAL APPOINTMENTS

- Dec. 11 N.D. Alumni Breakfast, Fort Wayne
- Dec. 14 Serra Club Pastors' Night, Fort Wayne
- Dec. 17 Conferring of Minor Orders, Crosier House of Studies, Fort Wayne

✠ Leo A. Pursley
Apostolic Administrator

Archbishop Noll Award

OSV '56 Journalism Grant For Diocesan Seniors Told

Huntington — Applications for the second annual competition for the Archbishop Noll Scholarship for Journalism award were mailed to diocesan high schools from the offices of Our Sunday Visitor here this week.

ELIGIBLE for the second annual grant of \$1,500 are members of current senior classes in the diocese's five Catholic high schools. The sum will be awarded to one student or will be shared by several winners pending outcome of tests to be taken in the spring and decisions of O.S.V.'s scholarship board.

Successful applicants will be eligible to receive or share \$1,500 for each of four college years.

Tests, to include Scholastic Aptitude, English Composition, and Social Studies, will be administered by the Princeton, N. J., Educational Testing service in Fort Wayne and South Bend next Mar. 17. Testing centers were designated by the Princeton service.

Test results will be evaluated by the O.S.V. scholarship committee formed by educators of the diocese and an O.S.V. representative. Students' ability and financial need will be considered by the committee in forming decisions, it was said.

The scholarship was initiated by Archbishop John F. Noll in the interest of assisting Catholic youths toward a journalistic career. The training of Catholics for work in the secular press and in the ever-expanding Catholic press were cited in establishing the grant.

THE SCHOLARSHIP has been termed "one of the most generous" offered anywhere by the Princeton authorities.

Applicants must be "of good moral character" and "show an aptitude for journalism and a willingness to remain in college throughout the four years."

Winners must select a Catholic college and include journalism as at least a minor course in studies. Upon graduation, the scholarship recipient is not bound to the service of Our Sunday Visitor, nor does O.S.V. commit itself to the employment of the graduate.

Application blanks, available from high school principals, must be completed and returned to Our Sunday Visitor here by Feb. 2, 1956.

CURRENTLY studying under the grant are Margaret Ann Doriot, Fort Wayne, at St. Mary's-of-the-Woods college, and James Langford, South Bend, at the University of Notre Dame. Mary Ann Burdelak, Hammond, is enrolled at Marquette university, Milwaukee.

Though members of the scholarship committee will rotate in future years, at present the 1955 board will continue to function in order to facilitate complete organization of the evaluating process, it was said.

Committee members are Father William Lester, Central Catholic high school, Fort Wayne; Father Alfred Junk, Bishop Noll high school, Hammond; Father Michael Vichuras, St. Joseph high school, South Bend; Sister M. Madeleva, C.S.C., St. Mary's college, Notre Dame; and Francis A. Fink, O.S.V. managing editor.



LITTLE GIRLS in the Carmelite Home for Girls in East Chicago this week prepared their Christmas crib with the assistance of two nuns, Sister M. Grace, Carmel.D.C.G. (left) and Sister M. Andrea, Carmel.D.C.G. The two big girls aiding the little ones, are:

Sandra Tanski, (left), and Nancy Hensley, 13. The little girls are (left to right) Gracie Dixaz, 4; Aurora McColgan, 4; Carmen Diaz, 3; Belindea Arceo, 6; Teresa Chandler, 3; and Elizabeth Chandler, 3. — (OSV photo by Al Smith)

White House Conference

'Sentiment' For Welfare Benefits To Non-Public Students Reported

Washington—(NC)—The report on school financing from the White House Conference on Education said there was "considerable sentiment" among those who discussed the issue, that health and welfare benefits "should not be denied" non-public school pupils.

The report, which represented a summary of the opinions of the 1,800 conferees on the financial aid topic, one of six at the meeting, said this attitude on auxiliary aids was found among a "small number of participants" that discussed the question. However, the exact number was not revealed.

The conference's report on how to bolster the sagging financial props of education said "a large majority of the participants did not favor the use of tax funds for support of non-public educational institutions."

Other references in the reports to matters of interest to the non-public schools were:

1) A recognition of the "right of parents to educate their children in non-public schools in accordance with American tradition."

2) A statement that schools must help pupils to apply "ethical values which will guide their moral judgments and their conduct, and to develop the recognition that these values stem from, among other sources, their spiritual and religious convictions."

3) An observation that more time was needed for the "development of a common viewpoint" on the matter of recognition of the values of spiritual and religious convictions.

4) A SUGGESTION that private and corporate gifts and grants can ease the financial problems of non-public schools.

5) A minority view that "there should be cooperation between public and private authorities in efforts to provide school facilities for a given area."

6) A statement that "there is a need for free interchange of information between public school and non-public school authorities with reference to school construction plans."

The report on financing education was read to the conference by Mrs. Pearl A. Wanamaker, state superintendent of public instruction, Olympia, Wash. Her co-

chairman in final preparation of the paper was Dr. Edgar Fuller, executive secretary of the Council of Chief State School Officers, Washington, D.C.

By a ratio of more than two to one, the report declared, participants at the gathering said that the federal government should "increase its financial participation in public education." It added that this was thought particularly true in the area of school construction.

This report, as well as the first of the conference which dealt with what schools should accomplish, included a statement on the right of the private school to exist.

"In groups where the private schools were discussed, there was a consensus that the right of the private school to exist, and of the right of parents to choose, and of children to attend, this is (sic) an accepted part of the American tradition of education," said the report on what schools should accomplish.

Dr. Adam Bennion, chairman of See Sentiment, next page

'Miracle' Rumors Unverified

Vatican Mum On Reported 'Cures' Through Pontiff

G. R. BRUNST

Rome — (Radio - NC) — The Vatican is maintaining complete silence regarding press reports attributing "miraculous" cures to the intercession of His Holiness Pope Pius XII.

"Who would dare say that the Pope's profoundly spiritual personality is incapable of having effects on people that surpass human understanding?" a Vatican source asked.

"But on the other hand it should be clearly understood that neither the Holy Father nor the Vatican has the slightest control over such reports and assertions."

We know for a fact it has been stated by Osservatore della Domenica that the revelation of this supernatural experience caused the Pontiff pain. But there is nothing to be said regarding all those unverifiable reports which have cropped up since then and may be published in the future.

The latest "miracle" rumor, published by a Milan illustrated weekly, Epoca, alleges that a child born blind — the report does not give its name, age, sex or hometown — regained its eyesight after

it had been embraced by the Pontiff.

Nobody knows whether the report is true or false. But there are many around Rome, inside and outside of newspaper circles, who are unable to suppress a suspicion that commercial motives have more than a slight share in prompting one large illustrated weekly to try to out-scoop its competitors with sensation-tinged revelations and thus cash in on the tremendous popular interest aroused by the Pope's vision.

(The report of the Pope's vision was broken to the world by another Milan illustrated weekly, Oggi.) All such doubts and reservations have found expression in a front-page editorial in the Rome conservative daily, Tempo, which is known to have been read by Vatican officials with great interest.

THE ARTICLE POINTS out the strange fact that Epoca, while claiming to have knowledge of the alleged miraculous cure, preserves See Vatican, next page



SISTER AT SESSIONS—Mother Mary Ricarda, of St. Mary's Academy, Nauvoo, Illinois, pays close attention to discussion at the White House Conference on Education in Washington. Nearly 1,400 delegates to the Conference are discussing various problems of American education, including the role of Federal Aid, and the rights of public and private education.



GARY CHRIST CHILD Festival plans are discussed here by a group of members of the Gary Junior Chamber of Commerce, sponsors of the event, and representatives from various organizations. Left to right, seated, are Father Matthew Kish, Joyce Jerry Shuman, Festival Chairman Larry Costello, and

Gary Deamery Council of Catholic Women representatives Mrs. Michael Labik and Mrs. Stephen Mole. Standing are Jaycees Don Blake and Victor Paga. The event is scheduled for Dec. 18-20 at the Gary Memorial auditorium. — (GSM photo by Al Smith)

'Liberation' Reports Rejected

Cardinal Wyszynski Still Prisoner Of Communists

Vatican City — (Radio-NC) — Osservatore Romano today rejected press reports talking about the "liberation" of His Eminence Stefan Cardinal Wyszynski, Primate of Poland. It said that, even if the reports were true, they do not indicate the slightest change in Communist attitude toward the Catholic Church.

REFERRING to articles appear-

ing in the American and Italian press, the Vatican City newspaper said in a front-page editorial that they indicated an attempt is being made "by various more or less clear sources to confuse minds, in accordance with the well-known practice which relies on the short memory of a distracted public opinion."

Osservatore briefly narrated the history of Polish persecution beginning with the 1880 Church-State agreement, which was "imposed upon the bishops," and ending with Cardinal Wyszynski's arrest in September, 1952.

"Now," it said, "newspapers speak about a 'liberation.' In reality, there has been no liberation whatsoever. All that is known is that the Archbishop of Gniezno and Warsaw is presently locked up in a college belonging to the Sisters of Nazareth at Komarna, in the Russian Mountains near the Slovak border. It is also known that Bishop Michael Klepac of Lodz received permission to visit him. That is all."

Osservatore stated this evening that "a single note directs Communist anti-religious actions from Germany to Vietnam, from China to Albania."

It said that if the oppressor does not intend to keep the Cardinal confined, merely granting him freedom to move within the convent grounds, "then this shows the failure of every direct or indirect attempt to bend his firmness and will."

"The talk-about liberation is no change in the least degree — even if they were genuine — the attitude taken by Polish Communism against the Catholic Church. Hostility remains unrelenting, not against the 'Nation' which the persecutors of most varied shades pretend to aim at, but against the Catholic religion. The Nation is only called upon to order to strike at the Catholic Faith."

Sentiment

Continued from page 14

the Day Conference on Education, read the first report. He ex-claimed that Dr. William C. Calkins, executive secretary of the National Education Association.

This paper also declared that the people of the United States "have inherited a commitment, and have the responsibility to provide for all a full opportunity for a free public education regardless of physical, intellectual, social or emotional differences, or of race, creed or religion."

The view of cooperation between public and private school authorities in providing school facilities

Sheed Boosts Personal Contact For Conversions

Notre Dame—Television preaching is no substitute for face-to-face contact in winning converts to the Catholic Church, according to Frank Sheed, the noted author, publisher and lecturer.

A modern pioneer in street preaching, Sheed claims that "the best way to put your ideas across to the man in the street is to go right into the street with him." The internationally known Catholic layman concedes that television is a marvelous medium, but insists that a well-written book has the deepest impact.

"A BOOK lingers with you, holds you and can change you," Sheed contends. "The people can't turn it off or walk away."

Sheed currently is giving a series of lectures at "The New Apologetics" at Notre Dame under the auspices of the university's department of religion. He is also a member of Notre Dame's Liberal and Fine Arts Advisory Council.

Although Sheed has had considerable influence on Catholic thought, he never attended a Catholic school since his father wouldn't permit it. His formal introduction to theology came in the streets of Westminster, England, during the early twenties when he was introduced to the Catholic Evidence Guild. The Guild was composed of street speakers who explained Catholic doctrine to anyone who would stop to listen.

Having to explain or defend your religious statements, your knowledge and love for it, Sheed says in recalling his work with the Guild, "You would present your arguments to the crowd and sometimes they'd tear them to pieces. You'd just have to go back and learn to present your case for Catholicism more effectively."

SHEED has a simple philosophy for success on the platform, especially when discussing religion. "When you're dealing with a crowd, talking is no good because people just won't listen. Controversy isn't good either, some would regard it as un-Christian. The only thing that works is to state your own doctrine as well as you can."

In a given area, there is the message, second report dealing with organization of school systems. The report said the original "team" is truly said "a representative cross-section of the participants."

THE STATEMENT on inter-change of information in school construction was included in the third report on school building needs.

The conference's first report now will be prepared by President Eisenhower. A spokesman for the conference said it was unlikely the will be given to the President prior to the state of the union message early in January. The full conference committee is not scheduled to meet until January 18 to draw up a full report.

Editor Points Responsibility Of American Intellectuals

Notre Dame — Real intellectual power and virtue are required in America more than ever before, and with them a high degree of intellectual freedom and integrity, Dr. Russell Kirk, editor of The Conservative Review, declared here this week.

THESE qualities are particularly needed, Kirk asserted, "in this age of conformity, boredom and standardization, when things are in the saddle and the triumph of technology threatens to suppress the truly human person."

Dr. Kirk, author of The Conservative Mind, expressed his views in a lecture on "Academic Freedom and the American Intellectual" in Washington hall. He appeared under the auspices of Notre Dame's department of philosophy.

While stressing the need for a more highly developed intellectual

life in this country, Kirk cautioned against the "reflective and scientific American" becoming intellectual in the traditional European sense.

"He ought to value the works of the mind; he ought to do his duty as an intellectual leader; but he ought to remember that in such society as ours, the restriction of intellectuality to a Brahmin caste may be disastrous," he contended.

IN KIRK'S view, American intellectuals have been identified "from the first with a political and social movement loosely called Liberalism... ranging all the way from a mild secularism to outspoken sympathy with Communist Russia." The general impression, said, is that it would be "very extraordinary" indeed for a man to be at once a conservative and an intellectual.

Criticizing what he called "the drift of the American intellectual," Kirk forecast a "disastrous struggle" if American intellectuals range themselves against the American people or against social, economic and political institutions.

\$300,000 Convent Construction Set In South Bend

South Bend — Work on the \$300,000 two-story convent at Holy Cross parish here will start just as soon as weather permits, according to Peter Schumacher & Sons, Mishawaka, general contractors.

The 23-room building will be located 150 feet south of the present Holy Cross school and will be of modern design but its roof will conform to the style of the other parish buildings. June is set as the finish date.

The present wooden dwelling has outgrown its facilities and only 16 nuns teach at Holy Cross because of the space shortage. There are six lay teachers.

The Sisters of Holy Cross from St. Mary's college are teaching the 1,040 children enrolled. Sister James Francis, C.S.C., is principal.

Vatican Mum

Continued from page 1A

complete silence regarding the child's name and other details.

"Why this reserve?" the paper asks. "The Church has her own rigorous but sure methods whereby miracles. It will not be very difficult to verify it as to honor even more the person of a Pope who is ready venerated by all. But there has not been a miracle, he will those be judged who without any respect for sacred things have manipulated them for their own use or perhaps only for ignominious motives of professional competition."



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SEMINARIANS studying for the Fort Wayne diocesan priesthood at Mt. St. Mary's of the West seminary, Cincinnati, are pictured here with Bishop Leo A. Pursley and Monsignor Joseph J. Schneider, S.T.D., during a visitation by Bishop Pursley to the seminary. Left to right are James R. Rose, New Haven; Frank M. Lazar, Gary; Camillo A. Tirabassi, Cleveland; Joseph A. LaMere, Hammond; Dennis J. Blaney, East Chicago; Aloysius J.

Nondorf, Hammond; James A. Fisko, Hammond; John E. Bizjack, Wabash; Frank A. Gaydos, Gary; Patrick J. McNulty, Huntington; Michael J. Kenney, Hammond; Gerald A. Sroka, Calumet City; George E. Herendeen, Goshen; Robert A. Yast, Oak Park, Ill., and Donald G. Helker, Fort Wayne. Bishop Pursley offered a pontifical high Mass at the seminary during the visit.

Father O'Brien Sees Way For 1 Million U.S. Converts Yearly

Fort Wayne — More than a million converts a year will be won when our laity "roll up their sleeves" and "really pitch" into the work of recruiting churchless friends and neighbors for the Inquiry classes now being conducted in many U.S. parishes.

THESE ARE the two chief means by which "we can win the millions of churchless people in America," the enlistment of the 32 million of our laity and by the Inquiry classes "where 50 can be as effectively instructed as one."

This was the point stressed by Father John A. O'Brien, author-residence at the University of Notre Dame and leader in the convert movement, in an address, "The Challenge of Our Day," delivered at the annual Communion Breakfast meeting of the Fort Wayne Particular Council of the St. Vincent de Paul society here this week.

"Within the past few decades," said Father O'Brien, "Catholic men and women have begun to realize that Christ's command to 'teach all nations' applies to them as well as to priests. The doubling of the annual total of converts in that period is due largely to their zeal in recruiting prospects for instruction."

"We have, however, only scratched the surface," he continued. "Only about ten per cent make any effort, but they have demonstrated that they can double and triple the fruitfulness of any Inquiry class by bringing church-

less friends to it. Zealous soldiers and sailors have actually instructed their comrades in the Catholic religion and presented them to their chaplains ready for baptism."

"WHAT THEY have done," pointed out the Notre Dame professor, "every Catholic man and woman can do if they will but try. The time has come when every Catholic family must invite unaffiliated neighbors into their home and in a friendly way explain to them the saving truths of Christ."

"Our Supreme Pontiff has pleaded repeatedly for our laity to take their place at the side of their consecrated leaders in the Christ-like apostolate of sharing with churchless neighbors the precious treasure of our holy Catholic faith," he said.

'Church Of Air'

New York—(NC)—Bishop John J. Wright of Worcester will be the speaker on the seventh of eight broadcasts marking the 25th year of the CBS radio program "Church of the Air."

He will speak on the Church, its foundations and the Papacy, on December 11 from 9:30 to 10 a.m., EST., over the CBS network.

Berlin — (NC) — The Soviet Union has lifted the ban against abortions, according to an announcement in the Soviet paper "Izvestia." Abortions had been legalized following the Communist revolution in 1917 and had been banned in 1936.



PRINCIPALS at the annual breakfast meeting of the Fort Wayne Particular Council of the St. Vincent de Paul society were (left to right): Joseph Colligan, president of the council; Father John A. O'Brien, principal speaker; Bishop Leo A. Pursley, and Monsignor Charles J. Feltes, diocesan chancellor and council chaplain.

Fort Wayne Cana Meet

Fort Wayne — A Cana Conference for parishioners of St. Patrick church here will be held in the parish lyceum from 1 to 5 p.m. Sunday, Dec. 11. Father Eugene Zimmerman, assistant pastor of the Cathedral, will conduct the conferences.

The meeting is being sponsored by the St. Patrick Christian Family Movement unit.



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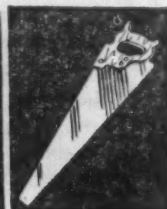
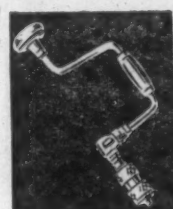
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Catholic Trade Unionists Ask Revision Of Immigration Law

New York—(NC)—A complete and immediate revision of the McCarran-Walter Immigration Law has been advocated by the Association of Catholic Trade Unionists.

In a statement released here, Frank Andolina, ACTU national director, urged a swift end to the national origins quota system upon which the immigration act is based.

The statement was released for the hearings on immigration policy now being conducted by a senate subcommittee under the chairmanship of Senator Harley M. Kilgore of West Virginia.

"In conscience we owe it, not only to the rest of the world, but also to ourselves, to reassert our belief in the equality of all men and the bond of brotherhood that exists between them

under the fatherhood of God," the statement asserted.

A prompt rewriting of United States immigration legislation is called for because of three basic reasons, according to Mr. Andolina.

First, this is necessary to correct the inequities existing in the present McCarran-Walter Law.

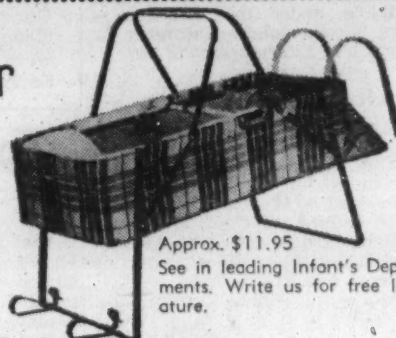
Secondly, such a change is necessary for the consistency of U.S. foreign policy. "A national policy of intolerance and an assumed attitude of racial superiority is fundamentally inconsistent with our proud struggles against the twin totalitarianisms of Communism and Fascism," he said.

And third, the nation is depriving itself of the immigrant's contribution to the American way of life by the present policy, Mr. Andolina declared.

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Hammond CCW Collection Of Clothing Dec. 12

Highlight of the Hammond Deanery Council of Catholic Women meeting to be held at St. Adalbert church, Whiting, Monday, Dec. 12, will be the annual Christmas shower of children's clothing for the Pope's Storehouse.

New articles of children's clothing from infants to age 12 are being garnered by members of all parishes and fraternal organizations of the deanery and will be presented at this meeting according to Mrs. E. Wanicki, East Chicago, who serves as Hammond Deanery War Relief chairman. The clothing will be sent to the Vatican for distribution to the needy children of all the war-torn countries.

Benediction of the Blessed Sacrament will open the meeting at 7:30 p.m. Host pastor is Father Stanley Zawinski, dean of Hammond deanery. Mrs. Ernest Patchman, deanery president, will preside at the business session and Father Joseph Sipos, pastor of Holy Trinity Hungarian parish, East Chicago, and deanery moderator, will be the speaker for the evening. A Christmas Book display will be under the direction of Mrs. Joseph Johnson, deanery Library and Literature chairman.

East Chicago Women Crib Lighting Dec. 11

The ninth annual crib-lighting ceremony for the Nativity scene sponsored by the East Chicago District Council of Catholic Women will be held at 5:30 p.m. Sunday, Dec. 11, at the Water Tower on Chicago ave. at the Canal.

The Nativity scene will be erected by the East Chicago Water dept. under the direction of John Modderat. Father Julian Jercha, East Chicago D.C.C.W. moderator, will bless the crib and Mayor Walter Jorrese will preside at the lighting ceremonies.

The public is invited.

Question and Answer Column

QUESTION:
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Fort Wayne Edition December 11, 1955
OUR SUNDAY VISITOR



MORE THAN 900 posters entered by seventh and eighth grade students in 15 Catholic schools of Gary in the "Put Christ Back in Christmas" poster contest sponsored by the Gary Deanery Council of Catholic Women were judged this week at the Gary-Alderling Settlement House. Sister M. Pauline, O.L.

V.M., holds the first place winner, entered by Judy Cerejeski, St. Luke. Other judges are (left to right) Mrs. Peter Billick, R. M. Norris and Mrs. Theodore Earl Brown. Mrs. Brown is contest chairman while Norris is associated with the Chicago Art Institute. —(OSV photo by Al Smith)

Coming Events

Crown Point

The Music department of St. Mary's school will present the annual Christmas program at a meeting of the parish PTA Wednesday, Dec. 14. Sister Amrosine is music director. Sister Catherine Marie, superior, will explain the new report card system. A 50c gift exchange will be held.

East Chicago

The annual Christmas party and pot-luck dinner for members of St. Mary's parish Rosary society will be held Thursday, Dec. 15. Reservations must be made no later than Dec. 13. A \$1 grab gift is optional.

The annual Christmas party and pot-luck dinner for St. Mary's school sisters sponsored by the parish PTA will be held at 7:30 p.m. Friday, Dec. 16. Featured on the program will be Father Mitchell's Boys choir from Our Lady of Guadalupe church.

Fort Wayne

The Catholic Orphan's guild will sponsor a pot-luck dinner at 6:30 p.m. Friday, Dec. 9 at St. Patrick's gym. Bankies for St. Vincent Villa will be collected. Members should provide individual table service.

The Rosary sodality of Sacred Heart parish, 4643 Gaywood drive, will sponsor a turkey dinner from 4 to 6 p.m. Sunday, Dec. 11. Adults \$1, children 50c.

The St. Francis College guild will sponsor its annual Christmas Tea at 2 p.m. Sunday, Dec. 11 in Trinity hall on campus.

The Parent-Nurses association of St. Joseph hospital will sponsor its Christmas pot-luck dinner for students and families at 5 p.m. Sunday, Dec. 11 at the Nurses' home. Program to open with Christmas play by freshmen. Visit by Santa and gift exchange for small children. Sisters preparing main dish.

Gary

The Daughters of Isabella will sponsor a pot-luck dinner at the

Gary Poster Winners Told

Gary — Judy Cerejeski, eighth grader in St. Luke, won top honors with her poster in the Gary D.C.C.W. "Put Christ Back in Christmas" poster contest for seventh and eighth grade students in the Gary Catholic schools.

Judy's poster of the Blessed Virgin and St. Joseph looking at the Christ Child with the words, "Keep Christ in Christmas" won over more than 900 entries. Awards will be given the eight winners in the contest at 1:30 p.m. Tuesday, Dec. 27 at St. Hedwig School.

Other winners were: second place, Jo Hanna Naspinski, St. Mark, seventh grade; Daniel Navicky, St. Casimir, eighth grade; and five honorable mentions: Bernard Baltrusaitis, St. Casimir, seventh grade; Mary Lee, St. Luke, seventh grade; Sandra Popilla, Sacred Heart school, eighth grade; Juliann Mataga, Holy Angels, eighth grade; and Maureen Abad, St. Casimir, seventh grade.

Knights of Columbus building Monday, Dec. 12.

Hammond

The Daughters of Isabella will sponsor a Christmas party at the Knights of Columbus hall Tuesday, Dec. 13.

Birmingham

An Indoor Fair and Spaghetti dinner will start at 4 p.m. Sunday, Dec. 11 at SS. Peter & Paul auditorium. Proceeds for parish building fund.

South Bend

The Little Flower Rosary society will sponsor its annual Christmas party at 8 p.m. Friday, Dec. 16 in the parish social rooms. A food basket for a needy family will be a Christmas project of the society.

Whiting

The St. Adalbert PTA will hold its regular meeting and social at 2 p.m. Sunday, Dec. 11 in the parish hall. Sister M. Chrysanthia, school superior, will introduce faculty members.

Crown Point District Women Plan Gifts

Mrs. Clayton Fleeger, Catholic Charities chairman of the first district of the Crown Point Deanery, Council of Catholic Women, conducted a meeting to plan a Christmas program and gifts to be given to and for the Lake County infirmary, T.B. sanitarium and the detention home.

The infirmary will have subscriptions to foreign language newspapers removed. The sanitarium will be given "My Daily Bread" and a subscription to the Catholic Digest. The detention home will be given suitable re-

United Nations Festival Sponsored In Gary

Gary — Two-hundred persons attended the United Nations festival sponsored by the Archconfraternity of Sacred Heart church here.

Table decorations represented Czechoslovakia, Germany, Ireland, Italy, Japan, Yugoslavia and Poland and the program included performances linked with customs of each nation. Father Walter Mastey, group moderator, was principal speaker.

Afternoon Of Recollection

Fort Wayne — The regular monthly Afternoon of Recollection sponsored by the Fort Wayne Curia of the Legion of Mary will be conducted by Father Philip Fusco, Cathedral assistant, in the Blessed Sacrament chapel from 2 to 4:30 p.m. Sunday, Dec. 11.

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NEW OFFICERS of the Parent-Teacher association of Holy Trinity Croatian church, East Chicago, are pictured following their recent election. Left to right are Mrs. John Stachon, president; Mrs. Michael Luketic, vice-president; Mrs. Russell Hanzl, treasurer; Mrs. Kalmer Borsits, corresponding secretary, and Mrs. Joseph Kolina, recording secretary.



ELECTED PRESIDENT—New president of the National Catholic Conference on Family Life is Dr. Frances C. Rothert (above), head of the Arkansas State Board of Health's Division of Maternal and Child Health. The NCCFL is an agency of the Family Life Bureau of the National Catholic Welfare Conference, and consists of specialists in family life work. Dr. Rothert succeeds Dr. Edward A. Huth, of the University of Dayton.

Whiting Knights Plan Baskets For Needy

Whiting — Local Knights of Columbus again this year will distribute Christmas food baskets to needy families in the Whiting-Robertsdale area. The plan, started several years ago, is financed through a special council fund and with voluntary contributions of members.



HAMMOND CURIA Legion of Mary members from the Most Holy Rosary praesidium portrayed seven famous saints at a Curia meeting last weekend in Schererville. Left to right are Clara Perinovac (St. Rose of Lima) Highland; Elizabeth Boehm (St. Elizabeth of Hungary), Calumet City; Yvonne Weil (St.

Thomas Aquinas) Calumet City; Margaret Mantle (St. Theresa of the Little Flower) Hammond; Mrs. C. E. Ellicon (St. Ann), Hammond; Rose York (St. Francis of Assisi) Calumet City, and Madeline Graham (St. Bridget) Hammond. — (OSV photo by Al Smith)

John Donnelly Is Michigan City Men's President

Kouts—Attorney John Donnelly of St. Mary's parish, Michigan City, was elected president of the Michigan City Deanery Council of Catholic Men at a meeting of parish representatives in Kouts. His term of office became effective Dec. 1.

He succeeds Edward L. Wehner of St. Paul, Valparaiso, who served the past two years as president.

OTHERS elected were Albert Wozniak, St. Mary's, Otis, vice-president; Clement Miller, St. Paul, Valparaiso, secretary; Louis Solmos, St. Thomas, Knox, treasurer, and Henry Luchsinger, St. Peter's, LaPorte, auditor.

Selected to serve on the board of directors were Frank Vanek, SS. Cyril and Methodius, North Judson; Dr. C. J. Maternowski, St. Paul, Valparaiso; Joseph Serafin, Sacred Heart, LaPorte; William Gehring, SS. Cyril and Methodius, North Judson, and Wehner.

Requiescant

- Calumet City**
 John J. Wasik, 60, St. Andrew East Chicago
 Mollie Cavanaugh, St. Mary's
 Felix Bargiel, 67, St. Stanislaus Fort Wayne
 Mrs. Mary App, 81, St. Peter
 Mrs. Mary B. Walser, 56, St. Peter Gary
 Joseph Putti, 65, St. Mark
 Louis Schest, Sr., 58, St. Mary of the Lake
 Michael Vargo, Jr., 38, St. Luke
 Mrs. Marie Durkin, 55, Holy Angels
 Rudolph F. Prada, St. Mark
 John Coughlin, 82, St. Michael Hammond
 Paul Andrew Novotny, Sr., 66, St. John
 Mrs. Catherine (Gallas) Badic, 75, St. Casimir
 John Mech, 63, St. Mary's
 Mrs. Dorothy Cramer, 47, St. John South Bend
 Mrs. Josephine Jankowiak, 73, St. Casimir
 Mrs. Mary Nate, 80, St. Joseph
 Frank P. Millea, 45, Holy Cross
 Hector Lanckswert, 73, St. Hedwig
 Mrs. Barbara M. Parvis, St. Joseph
 Joseph P. Napieralski, 59, St. Stanislaus
 John A. Berndt, 73, St. Mary's
 Mrs. Stella Rozyski, 69, St. Adalbert
 Mrs. Emily Wakemen, 100, St. Anthony
 Clarence E. Paden, Holy Cross
 August John Kraft, 53, Our Lady of Hungary
- Whiting**
 Mrs. Celia Kipta, 57, Assumption

Silver Wedding Jubilee

Mishawaka — Mr. and Mrs. Homer F. Reiter marked the 25th anniversary of their marriage by attending a high Mass in St. Monica church where they were married. Mrs. Reiter's brother, Monsignor Henry Hoerstman, pastor of St. Andrew church, Fort Wayne, was celebrant of the jubilee Mass.

MEXICAN BISHOP DIES

Iguala, Mexico — (NC)—Bishop Leopoldo Diaz Escudero of Chilapa died here (Nov. 24) in his 61st year after a long illness. He was bishop of the see for more than 25 years.



SR. M. AUGUSTA, superior of St. Joseph hospital, Fort Wayne, is shown with Leo M. Ford (left), new chairman of the hospital's lay advisory board, and Norbert B. Knapke, retiring chairman. Organized in 1952, the board is comprised of business men and women who aid the sisters with administrative problems at the hospital. — (Fort Wayne News-Sentinel photo).

NCCM Holy Hour

Michigan City — The regular monthly Holy Hour for vocations of the Michigan City Deanery Council of Catholic Men will be held at St. Mary's church, Michigan City, at 3 p.m. Sunday, Dec. 18. Members and their families are invited to the service.

Whiting District To Bless Nativity Scene

Mrs. Ted Price, Whiting, District Council of Catholic Women president, has announced the council will again sponsor a Nativity scene on the lawn of the Whiting Community center. Blessing of the crib will take place at 2 p.m. Sunday, Dec. 11. The public is invited.

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Former President Truman Addresses NCCY In St. Louis

Youth Confab 'Greatest'

St. Louis —(NC)— Catholic youth staged its greatest spectacle here. The National Council of Catholic Youth, Diocesan Section, put on a convention that was strictly American, strictly big-time.

It had everything. It was "the most."

On the closing day of the meeting, the city's Kiel Auditorium was literally jammed—jammed to the rafters with close to 20,000 youth and a sprinkling of elders. They were there for one purpose—to assist at the Holy Sacrifice of the Mass. It was no Holy Day. But of the throng attending solemn pontifical Mass offered by Archbishop Joseph E. Ritter of St. Louis, some 14,000 received Communion.

ON THE SOCIAL side, the convention generated a conviviality and camaraderie that palled all mere regional electioneering rivalry, and climaxed in a banquet whose main speaker was a former President of the United States. And after Harry S. Truman's talk, the youth moved on to a social that for many never would be surpassed.

It had its own politics with a capital "P" and all that goes with it—intense button-holing and dramatic demonstrations rivaling the grandiose four-year forays of the major parties, and general politicking, both in session and out, that made for more than one lively caucus.

It had serious consideration of some of the immediate problems threatening youth today. There were panel discussions and workshops, led by the young people themselves, with the youth generally showing such poise and mental acumen

PAUL W. McCLOSKEY

that they took their elders aback.

In short, it was an eloquent gesture on the part of America's nationally organized Catholic Youth, a demonstration that neither the teen-agers and young adults, their priest-directors, nor the city of St. Louis will soon forget.

The convention—which came midway in a weeklong series of national meetings of organizations under the National Catholic Welfare Conference Youth Department—got under way with the pounding challenge of an A' Force Chaplain—veteran of the Alaska Territory, Father (Col.) William J. Clabby hammered home the first part of the convention theme—"Spiritualize Youth—Vitalize Nations."

At the same session, Msgr. Joseph E. Schieder, director of the N.C.W.C. Youth Department, was presented with the "Fighting 69th's" Honorary Commander Award by Father James P. Conroy, Associate Editor of Our Sunday Visitor, national director of the youth purity crusade.

At a Communion Breakfast the next day, St. Louis Archdiocesan Council's Sue Pierce of Maryville College, picked up the theme again, emphasizing the second part. She stressed that through spiritual development, youth naturally carry its activities into the social order, giving new vitality to the Mystical Body and so to the world.

Next came workshops, and the exchange of a myriad of ideas on why some parish or diocesan youth programs click better than others; on organization, how to make Catholic Youth Week more effective, ways to combat indecent

literature and dress and raise the moral tone of all media of communication, and a whole complex of other topics.

ON CLOSING DAY, regional political shows of force—which had seen rallies of delegates from all regions of the country in the great lobby of the Statler Hotel, convention headquarters, pour out deafening cheers for their favorite sons or daughters—came to a climax with the election of 24-year-old William Potter, of Middletown, O., as president. He is a Dayton University graduate and president of the Cincinnati Archdiocesan Youth Council. He succeeds Joseph F. Crangle, Buffalo, N.Y., who completed a two-year term.

Late that afternoon came the pontifical Mass, offered for the intention of His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, on the occasion of his golden jubilee in the priesthood. The municipal auditorium, which holds some 15,000 people, wasn't big enough for the crowd. So the door separating its massive stage from that of the adjoining opera house was thrown open and the opera house itself was filled to the top balcony.

One hundred priests and deacons aided Archbishop Ritter in distributing Communion, penetrating the farthest reaches of the auditorium and opera house.

At the conclusion of the Mass, which had been witnessed in part by Mr. Truman, the new officers were formally installed in a ceremony before the altar by Auxiliary Bishop Leo R. Smith of Buffalo, Episcopal Moderator of the Council of Catholic Youth, and Monsignor Schieder.

At the banquet in the grand ballroom of the Statler, television cameras whirled away as former President Truman reminded the young people that the future welfare of the nation "is in your hands."

He emphasized the vital place of the family, Church and school in developing citizens who will make sure that "free civilization, as we know it will not be destroyed." He also urged all to study the Constitution, to read it two or three times, especially the Bill of Rights. He pointed out there's just as much of a duty to see that the rights of an individual are maintained as to see that criminal laws are maintained and enforced.

After the speech, new president Potter presented Mr. Truman with a check for \$1,000 from the council toward the Truman Library in Independence, Mo.

Archbishop Ritter closed with a talk congratulating the youth for a "great demonstration of your faith" at the Mass and reiterating Mr. Truman's plea for strengthening love of God and love of country. He praised Mr. Truman as a great student of the country.

Jailed For Mailing Obscene Pictures

Seattle —(NC)— The operator of an amusement arcade here was sentenced to serve two years in a federal penitentiary for sending

6A

Fort Wayne Edition

OUR SUNDAY VISITOR

December 11, 1953



WHILE DELEGATES WATCH—Msgr. Joseph E. Schieder receives the Fighting 69th Honorary Commander Award from Father James P. Conroy, Associate Editor of Our Sunday Visitor, director of the Fighting 69th, national purity crusade for youth. Occasion for the presentation was the third convention of the National Council of Catholic Youth Diocesan Section, held in St. Louis, along with the Fifth National Conference on Catholic Youth Work, and the meeting of the national Catholic Camping Association. Some 5,000 young people attended the week's activities, with more than 20,000 present for the closing Solemn Pontifical Mass.

C.C. Musicians Set Christmas Cantata Sunday

Fort Wayne—The Christmas cantata, "This is Noel" will be featured at the Christmas concert to be presented Sunday, Dec. 11, by the Central Catholic High School Music department under the direc-

St. Mary's Students To Tour Europe

Notre Dame—Saint Mary's college, Notre Dame, will sponsor a student tour of Europe next summer, according to Sister Maria Pieta, C.S.C., college vice president who is organizing the trip.

First comprehensive tour to be planned by Saint Mary's for its students, the 1956 tour will encompass 66 days and include visits to principal shrines, art centers, and points of cultural interest in eight countries. Sailing date for 22 students and two chaperons is June 27 from New York.

High points of the tour are an anticipated audience with Pope Pius XII and a night, at the opera during a seven-day stay in Rome; performance of the Salisbury Music festival and the Memorial Theater in Stratford-on-Avon; visits to Fatima, Lourdes, and the LeMans, France, tomb of Father Basil Anthony Moreau, C.S.C., founder of the Sisters of the Holy Cross who conduct Saint Mary's. Father Moreau was officially approved as a candidate for beatification this summer.

obscene motion pictures through the mails. He also received a \$1,000 fine.



FORMER PRESIDENT Harry S. Truman greets Robert T. Sullivan and John A. Devine, Fort Wayne, to the third annual National Catholic Youth convention last week in Saint Louis. Both Sullivan and Devine are members of the Fort Wayne Catholic Young Adults club. Truman was the principal speaker at the closing banquet. Prior to the banquet, more than 20,000 youths attended a solemn pontifical high Mass in Kiel auditorium, at which Archbishop Joseph E. Ritter of Saint Louis was celebrant and Bishop John J. Wright of Worcester, Mass., delivered the sermon.



THE STEERING committee of East Chicago CYA Club staged its first meeting last week at Assumption hall in East Chicago with the assistance of the club's spiritual moderator, Father Joseph Semancik, assistant pastor at Assumption church. Members of the steering committee are (left to right) Sharon Evans, St. Patrick; Charlotte Bubala, St. Francis;

Theresa Witek, St. John Cantius; Lillian Goyrich, St. Mary's; Pete Kovack, chairman of committee from Assumption; Father Semancik; Elaine Tkacz, St. Stanislaus; Marge Makay, Sacred Heart; Florence Farnas, St. Joseph; and Raymond Piskowicz, St. Stanislaus. — (OSV photo by Al Smith)

tion of Joseph M. Woods assisted by Charles Smith, Richard Brown and Miss Agnes Hart.

The cantata will portray the complete Christmas story with moving tableaux scenes including St. Joseph, the Shepherds, the Angels, the Three Kings and Mary's Lullaby.

The freshmen and sophomore girls' and boys' chorus and the variety chorus will take part in the production with organ music by Agnes Hart. Soloists will be chosen from the variety chorus.

The band will present such well known carols as "White Christmas." The string orchestra will present "Santa Claus is Coming to Town."

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'Opposed To American Concepts'

Father Joyce Rakes NCAA TV Control

South Bend—The National Collegiate Athletic association's control of intercollegiate football is reactionary, arbitrary, artificial and detrimental to the best interest of the college sport.

THAT'S THE way Father Edmund P. Joyce, C.S.C., executive vice president and director of the University of Notre Dame's board of athletics, charged this week in the campus magazine, Scholastic.

In unstintingly and clear-cut language, Father Joyce asked: "Where is the line to be drawn on these controls? If the NCAA has complete and ultimate power over television as one of the factors affecting football attendance and gate receipts, what is to prevent it from having the same power over all other factors?"

Father Joyce pointed out that the NCAA could conceivably restrict the number of fans permitted in the 97,000 seat University of Michigan stadium if it can refuse to permit Michigan to televise a game lest the attendance at a nearby college be affected.

In this line of reasoning, he said, if only 20,000 fans were permitted at the Michigan stadium the overflow would go to other games. He labeled this thinking as "silly, but not sillier than the NCAA stand against television."

THE BEST example of the arbitrary position of the NCAA was its refusal of a "reasonable request" by Gov. Leo Hoegh of Iowa to have the Notre Dame-Iowa game of Nov. 19 televised by several Iowa stations. The nationally televised game of the day was the Southern California-U.C.L.A. contest which began several hours later than the Midwestern games.

No other games were played in Iowa that afternoon and Gov. Hoegh felt it was a ridiculous situation that Iowans should be prevented from seeing their

state university in action on TV. Father Joyce explained the potency of the NCAA stand is based on the threat of boycott and this is opposed to the American concepts of respect for private property and the advantages of free enterprise and honest competition.

As the prime example of the lengths to which the NCAA philosophy leads, Father Joyce cited the "share the wealth" plan proposed in 1952 by Robert Hall, former athletic director at Yale and one-time chairman of the NCAA television committee.

HALL AND the TV committee recommended that all television revenue be placed in a common fund and distributed to all member colleges of the NCAA. At that time, Father Joyce counter-proposed to Hall that not only football receipts but also the endowments of such universities as Harvard, Princeton, Cornell and Yale be likewise distributed. "Mr. Hall remained significantly silent," Father Joyce said.

Father Joyce has charged that never have as many as 50 per cent of the NCAA member col-

leges voted in favor of the controlled TV plan. Most members have refrained from voting at all, "yet the NCAA refers to the majority approval."

To those unconvinced who feel that Notre Dame's athletic policy is governed solely by an inordinate desire for revenue, Father Joyce had one consideration:

"Notre Dame has for 30 years rejected literally millions of dollars in money for refusing to participate in post-season bowl games. This happens to be with us a matter of principle."



ST. MARY'S COLLEGE Freshman Gayle L. Tong, LeSueur, Minn., inspects one of twin votive lamps presented to the school by a great-grand-aunt, Olivia Tong, an immediate member of one of South Bend's pioneer families. A fourth generation student at St. Mary's, Miss Tong's alumnae connections include her great-grandmother, four great-grand-aunts, and two great aunts. At right is Alumnae Historian Marion McCandless.

Christmas Oratorio At St. Francis College

Fort Wayne — St. Francis college will present a Christmas Oratorio at 8 p.m. Saturday, Dec. 10 as the second presentation of its current Cultural series. Admission is by series ticket only. Several tickets for the entire series of six events are available at the college office.

while Noll clamped down on the rebound department as big Mike Graney worked both boards.

Irish Gridders Name McGrath Most Valuable

Fort Wayne—Tim McGrath was selected as the most valuable player of the 1955 edition of the Central Catholic high school football team.

Terry Faylor and Jim Eifrid were selected as honorary co-captains.

Selection of the most valuable player and the honorary captains was made by secret ballot by team members at the conclusion of the season.

Noll Named State's 2nd Net Squad

THOMAS J. SEROCZYNSKI

Hammond—By virtue of an impressive 74-44 win over Hobart, Hammond Noll ranks with the elite of Indiana high school basketball this week, being named the No. 2 team in the state—right behind Defending Champs Crispus Attucks, of Indianapolis.

Noll's tremendous spirit, pent up by nearly three weeks of inactivity at home, seemed to seep into every nook and cranny of the big Hammond Civic center as the Warriors raced to a 12-2 lead in the early moments of the game.

Bradtke, Graney and Adzia led Noll's scoring parade with 16, 14 and 11 respectively. Thirteen Warriors saw action as Coach Hudson used his shock troops through much of the third and all of the fourth quarter.

Noll's man-to-man defense forced Hobart to shoot from far out



THE VETERANS' DAY program produced by students at Holy Name school, Cook, was staged last week for members of the parish Home and School association. The program was under the direction of Sister Ventura. Students participating were (left to right) Nancy Stoll, Carol Jean Mager, Barbara Bom-

bich, Kent Vasar, Clarence Klaas, David Klaas, William Martin, James Kenning, Shirley Kretz, James Ryan, Agnes Rutkowske, Sylvia Doescher, Sandra Chapman, Barbara Huston and Julia Urbanski. — (Henry Brummel photo)

C. C. Splits New Haven, Central Tilts

Fort Wayne—The Central Catholic Fighting Irish put one basketball game in each the win and the lose columns in the past week, beating Fort Wayne Central 62-37 while dropping before New Haven, 69-45.

THE IRISH fell behind early against New Haven, trailing at the end of the first quarter, 16-5. C. C. Coach Terry Coonan couldn't find the right combination to floor against the sharp-shooting Bulldogs, who hit 22 of 48 shots from the field for .458.

Both teams scored 16 points each in the last quarter but New Haven's earlier deluge stuck fast.

The defeat against the Central Tigers was the first one since Murray Mendenhall's "bad year" during the 1944-45 athletic season.

Marked by rough and tumble play, it was an Irish decision all the way as the Coonan-men jumped to a 17-8 first quarter advantage.

Central fought to within two points during the second period and hung on tenaciously in the third canto. The Irish forged their impressive bulge in the last period, outscoring the Tigers 21-4.

It was the third Irish victory in four starts.

25th Guadalupe Procession Set In Los Angeles

Los Angeles—(NC)—The image of Our Lady of Guadalupe will be borne through the streets of this city December 11, as this archdiocese holds its 25th annual procession honoring the Patroness of the Americas.

His Eminence James Francis Cardinal McIntyre, Archbishop of Los Angeles, will review the procession as it passes the Church of Our Lady of Solitude on its way to East Los Angeles Junior College stadium.

The procession in honor of Our Lady of Guadalupe has been held here for 25 consecutive years. It began with the first big migration of Mexicans to this city in the days of persecution south of the Rio Grande.

Grade School Sports

Inter-City League

(South Bend—Mishawaka Elkhart—Goshen)

St. Stephen 34, St. Vincent (Elk.) 25
St. John (Goshen) 27, St. Joseph (SB) 25
St. Casimir 27, St. Adalbert 21
St. Hedwige 33, St. Patrick 25
St. Joseph (Mish.) 35, St. Monica (Mish.) 21
Holy Cross 34, Our Lady 16
St. Matthew 53, St. Bavo 23
Christ-King 36, St. Mary (Niles) 15
St. Thomas (Elkhart) 36, St. Anthony 24

Standings

	W	L
St. Stephen	4	0
Christ-King	4	0
Holy Cross	4	0
Our Lady	3	1
St. Casimir	3	1
St. Joseph (Mish.)	3	1
St. Matthew	3	1
St. Vincent (Elk.)	2	2
St. Adalbert	2	2
St. Monica (Mish.)	2	2
St. Mary (Niles)	2	2
St. Thomas (Elk.)	2	2
St. Hedwige	1	3
St. John (Goshen)	1	3
St. Bavo (Mish.)	0	4
St. Anthony	0	4
St. Joseph (SB)	0	4
St. Patrick	0	4

GIVEN PAPAL DECORATION

Duluth, Minn. — (NC) — The papal decoration Pro Ecclesia et Pontifice was presented to Mrs. Velleda Kozlik, of this city, who is a national director of the Daughters of Isabella. The presentation was made by Bishop Thomas A. Welch of Duluth.

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OUR SUNDAY VISITOR

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Archbishop Alter Outlines Topics

Small Parish Groups Hold Key To Success Of Catholic Action

Cincinnati—(NC)—Discussion and action groups in the parish afford the best means for Catholic men to tackle the problems of the time, Archbishop Karl J. Alter of Cincinnati declared here.

"If we are to have a strong organization, we must get down to the grass roots," the archbishop told 800 delegates at the fourth annual Cincinnati Archdiocesan Council of Catholic Men convention in the Netherland Plaza Hotel.

Specifically the archbishop recommended that groups of Catholic men:

Promote more active participation in the Mass, particularly by sponsoring the Dialogue Mass; seek solutions for the problems of the schools, which include fast rising enrollment and the question of religious education in public schools, and study "live, concrete, current topics" such as the guaranteed annual wage, profit-sharing, UNESCO, and rural life.

Archbishop Alter said that the

Father Ward Farm Stories Published

Notre Dame — Eighteen stories of midwestern farm folk by the late Father Leo L. Ward, C.S.C., are included in "Men in the Field" published by the University of Notre Dame Press. (\$3.50)

REPRESENTATIVE stories in the collection include "The Threshing Ring," "New-Fangled Machinery," "Black-Purple in the Corn" and "Public Auction." John T. Frederick, a life-long friend of Father Ward and professor of English at Notre Dame, has edited and written the introduction to the collection.

"These stories hold not merely the exact detail, the face and form of the corn-farm life, but its spirit," Professor Frederick writes. "Their flawless reality is a means to an end: the illumination of universal human experience which is the unmistakable and ultimate mark of great art. Leo L. Ward was the best of men, the best of friends, and in his place and time the best of writers."

For seventeen years Father Ward was head of Notre Dame's English department. The complete manuscript of this new book, as arranged by him for publication, was found among his papers after his death Jan. 21, 1953.

Reported Plan To Free Prague Prelate, False

Vienna — (NC) — Reports that Czechoslovak Reds were planning to release Archbishop Joseph Beran of Prague from detention appear to be false.

Communist Mayor Adolph Svoboda of Prague was reported by a Free Europe Committee bulletin as having told Mayor Giorgio La Pira of Florence, Italy, during an international mayors' meeting there, that the Archbishop's release was being planned.

Mr. Svoboda has since denied he said anything about Archbishop Beran while in Florence.

The archbishop was placed under house arrest in Prague on June 18, 1948, and banished from his See in March, 1951. Since that time he has been held by the Communists in an unknown place.

There have been repeated reports that the prelate was about to be released. But none of these reports turned out to be true.

Award To Layman

Brooklyn, N.Y. — (NC) — The annual St. Vincent de Paul Medal was awarded to Bernard J. Keating as the outstanding Catholic Layman of the year by St. John's University here.

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Mass is "a social action, a community action, in which the people are expected to participate, to share." He added: "Communion is a part of the Mass. Don't separate it from the Mass. In the early days of Christianity, the people always received Holy Communion at Mass."

The prelate suggested that parish Holy Name Societies, with the approval of their pastors, sponsor demonstrations of the Dialogue Mass and move toward making the

East Chicago Native Joins WNDU-TV Staff

Notre Dame — Bernard L. Thomas this week was named account executive for WNDU-TV, leaving a similar post at WNDU Radio to accept the new position. A native of East Chicago, he formerly was employed by the New York Life Insurance company and Brown & Bigelow before entering the broadcasting field in the Michigan area.

The station also announced this week the purchase of a three Vidicon Color Camera Chain as the first step toward local origination and transmission of color film programs and commercials in this area.

monthly corporate Communion Masses of the societies Dialogue Masses as a step toward increased lay participation in the liturgy.

ARCHBISHOP ALTER said that if the programs of Catholic men's organization are to succeed, "it will depend to a great extent on activity at the parish level. He recommended that in discussing topics of present concern, certain techniques should be followed. He suggested discussion groups, 'not too large, where men meet 'face to face' instead of in classroom fashion, to express their views. He said it was important to select a discussion leader 'thoroughly informed on the subject and capable of drawing out opinions and judgments.'"

Such discussion groups "must have worth-while, live, concrete, current" topics to discuss, Archbishop Alter said. He suggested such topics as the White House Conference on Education, the growing needs of the nation's schools, and the American Legion's action in rejecting the report of Ray Murphy, member of the Legion's national executive committee, on UNESCO. Archbishop Alter evaluated the Murphy statement on UNESCO as "a magnificent report."



ARLENE SIEVE, a member of the Lobound Institute staff at the University of Notre Dame, examines a scale model of the main germfree animal rearing room. The model was made from photographs by students of the Alexis Carrel Science club at John Carroll high school, Birmingham, Ala. It was awarded first prize at the Alabama Junior Academy of Science convention earlier this year.

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